THE REV. WILLIAM B. LACEY

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Various records indicate that William Brittingham Lacey was born in Sussex County, Delaware, on September 23, 1783. [1] This date appears on his grave marker and his September 23rd birthday is confirmed in a letter he wrote to his daughter Isabella, although he there claimed to have been 60 years old as of his 1842 birthday, giving a birth year of 1782. [2] No records have been found indicating anything about his earlier years or education.

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[1] "Sketch of the Rev. Dr. Lacey", omitted appendix to A History of Saint Peter's Church in the City of Albany, by Rev. Joseph Hooper, Albany, New York, 1900, included in "St. Peter's Protestant Episcopal Church (Albany, NY) Records, 1708-1915", SC19680, Box 16, Folder EL, Manuscripts and Special Collections, New York State Library, Albany, New York. This Sketch was based upon information provided by Rev. Lacey's youngest son, Henry, and his grandson, Rufus W. Peckham, Jr., and gives his middle name as "Brittingham". It reports his birth year as 1781, however. LDS sources indicate that records of St. George's Presbyterian Episcopal Church, Indian River Hundred, Sussex County., Delaware, 1708-1899, include a record of birth for "William Brittenham Lacey", son of Spencer and Molly (Mary Brittingham) Lacey, on September 23, 1783, at page 80, LDS Microfilm no. 441441, but this source has not been verified.

[2] William B. Lacey to Isabella Lacey Peckham, December 28, 1842, Wheeler H. Peckham Family Papers, Library of Congress, MSS35744 ("I was sixty years old the 23rd of September last").

REV. LACEY AND THE METHODIST EPISCOPAL CHURCH - 1808-1812.

There is a reference to a William B. Lacey, a Methodist circuit preacher in the Smyrna Circuit, Kent County, Delaware, in 1806. [3] In 1808, at age 24, Rev. Lacey was a circuit preacher of the Methodist Episcopal Church in the Ontario circuit of what became the Genesee Conference, New York, and attended the first quarterly conference, held July 9, 1808, at the town of Bloomfield, New York. [4] In his History of Ontario County, Professor McIntosh notes "The meagre salaries and the weakness of the society financially is shown at this meeting, where the presiding elder received $4, Rev. Lacey, Ex., $2, quarterage, $16, and Jas. Mitchell, Ex., $1.50, quarterage, $16.89. Total, $40.89." [5]

Rev. Lacey appears to have continued as a circuit preacher in the Ontario circuit, until July 20, 1810, when he attended the organizational session of the Genesee Conference of the Methodist Episcopal Church, at Lyons,

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[3] History of Delaware: 1609-1888, Vol. II., by John Thomas Scharf, 1888, pp. 1103.

[4] History of Ontario County, New York, by Prof. W. H. McIntosh, 1878, pp. 60-63.

[5] Id.

New York, of which he was elected the Secretary. [6] The Genesee Conference was composed of the Susquehanna, Cayuga, Upper and Lower Canada Districts. Rev. Lacey was appointed to the Cayuga District for 1810-11.[7]

The second session of the Genesee Conference was held at Paris, New York, commencing on July 20, 1811, and Rev. Lacey was again elected Secretary of the Conference and also was appointed to serve as a delegate to the General Conference of the Methodist Episcopal Church at New York. [8]

Church records reflect that Rev. Lacey preached in the Westmoreland Circuit, which included Paris Hill, during 1811 and until the 1812 Conference. [9] During 1811, Rev. Lacey published "A Sermon Against Universalism", printed for Eleazer Warner at Utica, New

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[6] History Of The Genesee Annual Conference Of The Methodist Episcopal Church, by Rev. F. W. Conable, New York, 1885, pp. 21-23, 27.

[7] Id.

[8] Id., pages 39, 41.

[9] Id., page 69.

York. [10]

In 1812, Rev. Lacey was appointed to the Herkimer Circuit, but "in the course of a few weeks offered himself to the Protestant Episcopal Church, was accepted and came to serve an Episcopal congregation at Paris Hill, New York", which is in Oneida County. [11] His departure from the Methodist Episcopal Church, during a camp meeting in the summer of 1812, created a great deal of controversy. Church records include the following account of Charles Giles:

> At the time of this camp-meeting, Luther Bishop and William B. Lacey were on Herkimer Circuit together. Mr. Lacey was a talented man, and had been useful in the Church as a popular preacher; but, unfortunately, every body did not please him and he did not please every body, and, as a natural consequence, there arose some jealousies and heart-burnings, which probably had an unhappy influence on his aspiring mind. Besides, our low salaries gave him the horrors, and the old-fashioned

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[10] Early American Imprints, second series, no. 23172.

[11] History Of The Genesee Annual Conference Of The Methodist Episcopal Church, by Rev. F.W. Conable, New York, 1885, pages 59-60.

methodistical measures had lost their power to please. So he became dissatisfied, and formed a resolution to leave us and seek another home, though the Methodist Episcopal Church had been his spiritual foster-mother.

Mr. Lacey had been on the circuit but a few weeks before the commencement of the camp-meeting; during that time he had been growing more and more uneasy, till at length his resolution gained the settled point to leave us there at the meeting. So, according to his purpose, on a certain day I saw him crossing the ground toward the public gate, actually leaving the consecrated place; aye, leaving the whole Methodist Church also. As he came near me, with an air of coolness and independence he looked up and surveyed the clouds from the east around to the west, and said with a pleasant, meaning tone, "There are some indications of rain, and I think you will all do well to decamp." He then went on his way, and soon his movements carried him from our view, away from our leafy temple, and away from the fostering arm of the Church. [12]

[12] Id., pages 124-125.

Rev. Lacey's years as a circuit preacher for the Methodist Episcopal Church coincide with the historical period that has come to be known as the "Second Great Awakening" and the Genesee Conference was located in that area of New York which became known as the "burned-over district". It was the very heart of the revival movement of that period, which was characterized by camp-meetings, including dancing, shouting, and singing. [13] Rev. Lacey appears to have become uncomfortable with these "old-fashioned methodistical measures" and determined that the practices of the Protestant Episcopal Church were more suitable to his preference.

CHENANGO COUNTY/ONEIDA COUNTY, NEW YORK - 1812-1818.

It apparently was during the time that Rev. Lacey was in the Westmoreland Circuit (July, 1811-July 1812), which included Paris and probably Utica, that he met and married Hannah Stafford, daughter of Joab and Hannah Biddlecomb Stafford. Joab Stafford resided in Utica from 1807 until his death in 1810 and previously in nearby

[13] "The Second Great Awakening" - en.wikipedia.org/wiki/Second_Great_Awakening

Deerfield, also in Oneida County, from at least 1798.[14] Rev. and Hannah Lacey's first child, Isabella Adoline Lacey, was born sometime between April, 1812, and April, 1813, based on her age at death, as reported on her marker at Albany Rural Cemetery.

On October 7, 1813 Rev. Lacey was made a deacon of the Protestant Episcopal Church by Bishop Hobart. [15] The Annual Convention of the Diocese of New York for 1813 was held on October 5-6, 1813, before his admission, and thus contains no reference to Rev. Lacey. He did not attend the 1814 Convention, but the Journal includes his report to the Bishop:

> The Rev. William B. Lacey reports to the Bishop, that since the 7th of October, 1813, (the time he received Deacons' orders) he has performed Divine service twenty-six Sundays in St. Paul's Church, Paris; two Sundays in Trinity Church, Utica, during the absence of the Rev. Mr. Baldwin, last autumn; nine Sundays in Christ Church, Eaton; two Sundays in Waterville, county of Oneida; two Sundays in St.

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[14] The Pioneers of Utica, by M.M. Bagg, 1877, page 253.

[15] Journal of the Twenty-Ninth Annual Convention of the Protestant Episcopal Church in the State of New York, 1814, pages 280-81.

> Luke's Church, Windsor; eight Sundays in St. Luke's Church, Richfield; one Sunday in St. John's Church, Otsego; and besides, has given, at different places, seventy-seven lectures; attended twelve funerals, and performed thirty-one baptisms; nine at St. Paul's Church, Paris; seven at Christ Church, Eaton; eight at St. Paul's Church, Oxford; and seven at St. Luke's Church, Windsor. In the counties of Chenango and Broome, where he has performed missionary services, prospects are highly auspicious. [16]

The same Journal also reflects that St. Paul's Church had been incorporated at Oxford, Chenango County, and was received into the Diocese at the 1814 Convention. [17]

Rev. Lacey attended the 1815 Convention, held in New York City, October 3-4, 1815, and is listed in the Journal as “Deacon, Missionary in Chenango county, and

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[16] Id.

[17] Id., pages 276, 282. The History of Chenango and Madison Counties, by James H. Smith, 1880, Chapter 21, pages 283-84, indicates that "St. Paul's Church of Oxford was organized under the labors of Rev. William B. Lacey, the first rector, May 23, 1814."

parts adjacent". [18] The Journal of the 1815 Convention includes his report to the Bishop:

> The Rev. William B. Lacey, Missionary in Chenango county, and parts adjacent, reports to the Bishop, that since the last Convention he has performed Divine service four Sundays in St. Paul's Church, Paris; four Sundays in St. Luke's Church, Richfield; two Sundays in Trinity Church, Eaton; one Sunday in Lebanon; twenty-five Sundays in St. Paul's Church, Oxford; one Sunday in St. Luke's Church, Windsor; thirteen Sundays in St. Andrew's Church, New Berlin; one Sunday in Binghamton, and one in Norwich. Besides officiating at the stated times in the churches in Oxford and New Berlin on the Lord's day, he has given lectures on Sunday evenings, at different places in the exterior of those towns; and has performed service, on week days, in Sangerfield, Lisle, Windsor, Coventry, Norwich, Preston and Columbus; has attended ten funerals, and administered baptism to four adults and twenty children.
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> In the places he has visited, the prospects of the Church are encouraging: the congregations are

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[18] Journal of the Thirtieth Annual Convention of the Protestant Episcopal Church in the State of New York, 1815, page 309.

> large and attentive; and nothing seems wanting, under the Divine blessing, to attach them truly to our doctrine and method of worship, but the regular ministrations of an active and pious ministry. Two church edifices have been recently erected in the villages of Oxford and New Berlin; the exterior of both is nearly finished, and their interior will probably be completed next summer. [19]

Rev. Lacey did not attend the 1816 Convention, held in New York City, October 1-3, 1816. [20] In his Address, Bishop Hobart indicated that, since the 1815 Convention, Priests orders had been conferred on several Deacons, including Rev. Lacey, who was then serving as "the Missionary at Oxford and other places in Chenango County". [21] The Bishop recounted his visit to Chenango and Broome Counties during August and September of 1816 and made the following remarks concerning the congregations served by Rev. Lacey in those places:

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[19] Id., pages 320-21.

[20] Journal of the Thirty-First Annual Convention of the Protestant Episcopal Church in the State of New York, 1816, page 333.

[21] Id., page 338.

> In New Berlin and Oxford, two new churches were consecrated; the latter church in particular is probably exceeded in neatness and beauty by no church in the Western District. The benefactions to it were unusually liberal, some of them amounting to 500 dollars. And in the case of the congregation at New Berlin, one individual, a farmer of the town, subscribed 800 dollars, and afterwards advanced two or three hundred dollars more. These instances of pious liberality ought to be recorded as worthy of imitation, and as an evidence that, in the new settlements, the people are disposed to exert themselves to procure the ordinances of religion. The congregations at New Berlin and Oxford, are much indebted for their establishment and prosperity to the exertions of the Rev. William B. Lacey, the Missionary in that quarter. [22]

The Journal of the 1816 Convention contains the following report from Rev. Lacey, which indicates that he had visited Sussex County, Delaware, his place of birth, immediately after the October, 1815 convention:

> The Rev. William B. Lacey, Missionary in Chenango county, and parts adjacent, reports to the Bishop, that, immediately after the Convention, he

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[22] Id., page 340.

> visited the State of Delaware, and performed Divine service, in the county of Sussex, four Sundays, and gave several lectures on week days. On his way home, he passed one Sunday in the city of New York, where he was ordained Priest, and preached twice. Since his return to Chenango county, he has performed service twenty-nine Sundays in St. Paul's Church, Oxford; fifteen Sundays in St. Andrew's Church, New Berlin; one Sunday in Colesville, Windsor, county of Broom; and one Sunday he passed in Oxford with the Bishop. Besides, he has attended eight funerals, given forty-one lectures on week days, administered the Holy Communion twelve times, baptised sixteen adults and fifty-eight infants, and performed five marriages. The congregations to whom he officiates, are flourishing. [23]

It appears from the Journal of the 1816 Convention that Rev Daniel Nash, who was Rector and Missionary of the churches in Otsego County, was also serving St. Paul's in Paris, Oneida County, during this time. [24]

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[23] Id., pages 344-45.

[24] Id., page 347.

Rev. and Hannah Lacey's second child, William Spencer Lacey, was born in December, 1815. [25] Their third child, Augustus M. Lacey, was born in 1816. [26] Both are presumed to have been born in Chenango County.

Bishop Hobart delivered an address at a meeting of the New York Protestant Episcopal Society of Young Men on March 19, 1817 in which he made reference to Rev. Lacey's missionary efforts:

> In thus enumerating the younger Missionaries in the more western counties of the state, I have been led to depart from chronological order. The Rev. James Thompson, and the Rev. William B. Lacey, who received Orders in 1813, at a more advanced age than the Missionaries last enumerated, entered immediately on Missionary duties, the former in the counties of Greene and Delaware, and the latter in Chenango county; and their labours, exerted with great zeal and diligence, have been eminently

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[25] His date of birth is calculated from his age at death, as reported on his grave marker.

[26] His date of birth is calculated from his age at death, as reported in his obituary, published in the Daily Picayune, New Orleans, August 20, 1864, at page 2, col. 5.

blessed. [27]

Rev. Lacey attended the 1817 Convention, held in New York City, October 21-23, 1817, and is listed in the Journal as “Missionary in Chenango county, and parts adjacent". [28] He submitted the following report for the year:

> The Rev. William B. Lacey, Missionary in Chenango county, and parts adjacent, reports to the Bishop as follows:
>
> Since the last Convention I have performed Divine service thirty-seven Sundays in St. Paul's Church, Oxford; eleven Sundays in St. Andrew's Church, New Berlin; one Sunday in the village of Binghamton; and three Sundays in the village of Norwich; have, on Sunday evenings and week days, given eighty-four lectures at different places, viz., New Berlin, Columbus, Bridgewater, Norwich, Oxford, Preston, Coventry, Greene, Lysle and Bainbridge; have baptised seven adults and twelve infants; administered the Holy Communion ten times; performed eight marriages; and attended nine

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[27] The Christian Journal, and Literary Register, 1817, pages 90, 93.

[28] Journal of the Thirty-Second Annual Convention of the Protestant Episcopal Church in the State of New York, 1817, pages 365, 369.

funerals.

In St. Paul's Church, Oxford, the number of communicants is constantly increasing; and I am happy to add, that I believe their attachment to the doctrines and discipline of the Church increases proportionally. Imbibing the pure and evangelical sentiments of our inimitable Liturgy, they, I trust, hold with increasing fidelity, 'the faith in unity of spirit, in the bond of peace, and in righteousness of life'.

The Church in Binghamton, though destined hitherto to conflict with adversity, will, with suitable exertions, become respectable. An edifice, originally designed for an academy, is now preparing for a church, and will, when completed, be sufficiently large and commodious. From the proceeds of a glebe, and other emoluments, it is thought a salary of six or seven hundred dollars per annum may be there raised for a clergyman.

Although a variety of religious sentiments exist in the village of Norwich, yet, from the number and respectability of our friends in that place, the prospects of the Church are not discouraging. In the future I shall endeavor occasionally to officiate there. [29]

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[29] Id., pages 383-84.

Rev. Lacey appears to have attended the 1818 Convention, held in New York City, October 20-21, and is listed as “Minister of St. Peter's Church, Albany." [30] In his Address, Bishop Hobart stated that "The Rev. William B. Lacey, the late missionary at Oxford, Chenango county, has removed to Albany; and the church at Oxford is now supplied by the Rev. Leveret Bush, Deacon." [31]
Rev. Lacey provided the following report:

> St. Peter's Church, Albany; the Rev. William B. Lacey, Minister--Baptisms, adult, 1, infants, 19-20; marriages, 5; funerals, 11; communicants, 90.
>
> Since the last Convention, the minister of this church has officiated as a missionary, twenty-six Sundays in St. Paul's Church, Oxford, Chenango county; one Sunday in Oswego, Broome county; and two in Norwich, Chenango county. He has likewise performed Divine service, on week days in New Berlin, Binghamton, Ithaca, Hamilton, Eaton, Lysle and Bainbridge. The churches in Chenango county are, through Divine goodness, in a

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[30] Journal of the Thirty-Third Annual Convention of the Protestant Episcopal Church in the State of New York, 1818, page 406.

[31] Id., page 415.

flourishing state. [32]

The records of St. Paul's, Oxford, reflect that Rev. Lacey served as the rector of St. Paul's from 1814 until 1818, during which time there were 46 baptisms. [33] It also appears that he maintained a home in Oxford during some of this time, as the Annals of Oxford, New York reports that Margaret Shepard Ross, a member of the congregation, "died at the home of Rev. Wm. B. Lacey." [34] The same source suggests that, at least during a portion of his time in Oxford, Rev. Lacey "officiated during one half of the year in the Academy". [35] The author also includes the following description of Rev. Lacey:

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[32] Id., page 427.

[33] History of Chenango and Madison Counties, by James H. Smith, 1880, Chapter 21, pages 283-84.

[34] Annals of Oxford, New York, by H. J. Galpin, Oxford, NY, 1906, page 391. There also is evidence that he resided in Utica during some of this time, as well. The "Fifth Report of the Directors of the Oneida Bible Society", dated January 17, 1816, reflects receipt of a contribution, apparently before January 1, 1816, from "Rev. Wm. B. Lacey" of "Utica". Early American Imprints, second series, no. 38528.

[35] Id., page 215.

> The first rector, Rev. Wm. B. Lacey, was a good sized man, though not tall. His coat-tails nearly reached the ground, and a white handkerchief hung by one corner from the pocket, pinned in no doubt, presenting a comical appearance. [36]

ALBANY, NEW YORK - 1818-1832.

The History of St. Peter's Church in the City of Albany, by Rev. Joseph Hooper, contains a chapter on the "Rectorship of Dr Lacey" which indicates that he came to Albany in the spring of 1818 . [37] At a meeting on May 14, 1818, the vestry resolved to call him to serve for one year, at a salary of $1,000.00, paid in quarterly payments, the use of the parsonage, and the collection taken on New Year's Day, which was conditioned upon congregational approval and "a subscription in addition to pew rents, sufficient to defray parish expenses". [38] Rev. Lacey accepted the offer in writing on July 2, 1818, and the vestry advanced one quarter's payment on his salary and purchased and

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[36] Id., page 217.

[37] A History of Saint Peter's Church in the City of Albany, by Rev. Joseph Hooper, Albany, New York, 1900, Chapter 10, pages 223-252.

[38] Id., page 224.

delivered “two loads of good wood” for his use. [39] While he “applied himself to his duties with diligence and won approbation from the whole congregation”, the expectations of the vestry that sufficient funds would be available were not realized and in December, they had to borrow $1,600.00 from the “school fund”, secured by burial lots in the cemetery and the parsonage. [40] On April 23, 1819, Rev. Lacey was called formally to be Rector of St. Peter’s at a salary of $1,250.00 per year and the use of the parsonage. [41] In notifying the Bishop of its decision, the vestry noted that “this gentleman has been an instrument in the hands of Divine Providence, to effect much good among us by his pious, worthy and unassuming manners and deportment, and by his talents as a minister he has secured the esteem and veneration of almost every member of the church”. The actual vote of the congregation is reported as 115 in favor, with 7 opposed. [42]

Rev. Lacey did not respond to the offer at once, but on May 24, 1819, sent the following acceptance:

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[39] Id., page 225.

[40] Id., pages 225-26.

[41] Id., page 226.

[42] Id., page 227.

To the Wardens and Vestry of St. Peter's:

Gentlemen, – Your invitation to become your rector at a salary of $1,250 pr. Ann., and the use of the Parsonage and Lot was received, and upon deliberation on the subject,
I have concluded to accept it,

I am, Gent'm'n with great respect,
Your Humble and Ob't serv't
(Signed) Wm. B. Lacey [43]

The vestry "resolved to accept the acceptance" of Rev. Lacey three days later and that his salary would commence on August 1, 1819. [44] The Bishop visited on Sunday, September 5, 1819 to confirm a class of 130 candidates and formally installed Rev. Lacey as Rector on September 6, 1819. [45]

Rev. Hooper observes that a "curious document is preserved by which the rector gave up all claim to the income or control of the church lands north of Maiden

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[43] Id., page 228.

[44] Id., pages 228-29.

[45] Id., page 229.

Lane". [46] While the specific controversy over the Maiden Lane property is not relevant to Rev. Lacey's association with St. Peter's, some understanding of the existence of prior controversies of the church is helpful in understanding what otherwise might appear to be undue caution in Rev. Lacey's approach to his dealings with the vestry, especially at the time of his resignation. These controversies had created a situation in which there existed great hostility between the opposing factions in the congregation. [47] In Rev. Hooper's view, Rev. Lacey was successful in reconciling these opposing factions:

> He recognized that his work as the reconciler of opposing factions would be difficult, and require patience and sound judgment. He applied himself to his duties with diligence and won approbation from the whole congregation, and, in the new interest aroused, their animosities were forgotten. [48]

On July 20, 1819, Rev. Lacey became a trustee of Albany Academy, a position he would continue to hold

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[46] Id., page 229. A copy of the quitclaim deed is included at pages 527-28.

[47] Id., page 222. An account of these pre-existing controversies is given by Rev Hooper in Chapter 9.

[48] Id., 225.

through 1825. [49]

The 1819 Convention was held in Albany at St. Peter's on October 19-20th. [50] Rev. Lacey served as "Secretary pro tem" on the first day of the convention and submitted the following report:

> St. Peter's Church, Albany; the Rev. William B. Lacey, Rector.--Baptisms, adult 7, infants 73-80; marriages, 7; funerals, 22; communicants, added 53, removed 7, died 6, -- present number 130. [51]

Rev. and Hannah Lacey's fourth child, George Stafford Lacey, was born August 9, 1820, and christened at St. Peter's on September 24, 1820. [52] It is likely that he was named for his uncle, George Stafford, brother of Hannah Stafford Lacey.

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[49] Celebration Of The Semi-Centennial Anniversary of Albany Academy, Albany, 1863, page 66; Annals of Albany, Joel Munsell, Vol. 1, page 77.

[50] Journal of the Thirty-Fourth Annual Convention of the Protestant Episcopal Church in the State of New York, 1819, at page 442.

[51] Id., pages 446, 466.

[52] Baptism Records, Archives of St. Peter's Episcopal Church, Albany, New York.

The 1820 Annual Convention was held in New York City, on October 17-19, 1820, and the Journal reflects that Rev. Lacey was present and submitted the following Parochial Report:[53]

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector--Baptisms, Adult 1, Infants 40--Marriages 9, Funerals 21--Communicants (added 30, removed 4, died 5) 151.

Rev. William B. Lacey appears in the 1820 Census in Albany with a household consisting of 3 males under 10 years and one between 26-45 and with one female under 10 years, two between 10-16, one between 26-45 and one over 45. [54] It is believed that the oldest female was Hannah Lacey's mother, Hannah Stafford. There were four Lacey children at this time: Isabella, William, Augustus and George, all under ten years. The identity of the females between 10-16 is unknown.

On May 21, 1821, the Lacey's oldest son, William Spencer Lacey, died at the age of 5 years and 5 months, and

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[53] Journal of the Twenty-Fourth Convention of the Protestant Episcopal Church in the State of New York, 1820, New York, October 17-19, 1820, at pages 4, 8, 22.

[54] 1820 US Census, Albany County, New York -- Albany City, page 180.

was buried in the old Episcopal Church Cemetery. [55] The burials in this cemetery were relocated to Albany Rural Cemetery in 1866.

The 1821 Annual Convention was held at Trinity Church in New York City, on October 16-18, 1821, and the Journal reflects that Rev. Lacey attended and conducted morning prayer on October 17. [56] He submitted the following Parochial Report: [57]

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 70 -- Marriages 12 – Funerals 25 -- Communicants (added 28, died 7, removed 5) 167.

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[55] St. Peter's Episcopal Church Cemetery Burials -- "Lacey, William Spencer, son of Rev. Wm. B and H. May 21, 1821, 5 yrs., 5 mos." The record of this inscription, from a now deleted website, is preserved by archive.org at the following link: - web.archive.org/web/20120324063155/http://www.bettyfink.com/StPetEpChCemJ-O.htm

[56] Journal of the Thirty-Sixth Convention of the Protestant Episcopal Church in the State of New York, 1821, at page 12.

[57] Id., page 48.

In February, 1822, Rev. Lacey preached a sermon to the members and patrons of the Apprentices' Library, which was repeated at a future date and afterwards published by the Trustees of the Albany Apprentices' Library as “The Utility of Apprentices' Libraries: A Sermon, Delivered in St. Peter's Church, in the City of Albany, 22 February, 1822". [58]

A letter of Rev. Lacey to Bishop Hobart is preserved, announcing the passage of the preliminary charter for Geneva College, which did not actually go into operation until 1825:

Alb. 10 April, 1822.

Rt. Rev. Sir,

The Regents have this moment decided (5 against 3) to grant the Geneva petition on consideration that the Corporation raise a fund that shall produce an annual income of 4000 dols. So I trust we shall have an Episcopal College in the State of N. York.

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[58]The Annals of Albany, Joel Munsell, Vol. VII, 1856, page 166; The Utility of Apprentices' Libraries: A Sermon, Delivered in St. Peter's Church, in the City of Albany, 22 February, 1822, Printed by Websters and Skinners, Albany, 1822.

Yours with very great respect,

Wm B. Lacey. [59]

Rev. Lacey was an awarded the honorary degree of A. M. at the Spring commencement of Union College, Schenectady, New York, in 1822. [60]

The Annual Convention was held at St. Paul's Church, Troy, October 15-16, 1822. Rev. Lacey attended and preached the sermon for the opening day of the

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[59] A History of the Parish of Trinity Church in the City of New York, edited by Morgan Dix, Part 3, 1905, page 201.

[60] The Christian Journal, and Literary Register, Vol. VI, 1822, page 255 -- "At the late Commencement of Union College, Schenectady...the honorary degree of A. M. (was conferred) on the Rev. William B. Lacey, Rector of St. Peter's Church, Albany." The Centennial Catalog of the Officers and Alumni of Union College in the City of Schenectady, N.Y., 1795-1895, 1895, page 24, includes in its list of honorary degrees, granted in 1822: "William B. Lacey, DD, Albany". However, Rev. Lacey did not begin using the “D.D.” after his name until 1828, but the “A.M.” is used after 1822, so it appears the Christian Journal account on the degree conferred in 1822 is the correct one. As noted below, he received the D.D. in 1828.

Convention.[61] He submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 68 -- Marriages 13 -- Funerals 15 -- Sunday scholars 150 -- Communicants 175. [62]

On October 15, 1822, Rev. Lacey delivered a sermon at the opening of the Annual Convention, held at St. Paul's Church, Troy. [63] The complete text of this sermon was published in the December, 1822 of The Christian Journal and Literary Register. [64] He preached a

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[61] Journal of the Thirty-Seventh Convention of the Protestant Episcopal Church in the State of New York, 1822, page 8. A copy of this sermon was published in the Christian Journal, and Literary Register, Vol. VI, 1822, pages 293-99.

[62] Id., page 40.

[63] Journal of the Thirty-Seventh Convention of the Protestant Episcopal Church in the State of New York, 1822, page 8 .

[64] The Christian Journal, and Literary Register Vol. VI, 1822, pages 293-99 –"Sermon, delivered at the opening of the Annual Convention of the Protestant Episcopal Church in the State of New-York, in St. Paul's Church, Troy, on the 15th day of October, 1822, by the Rev.

sermon at St. Peter's on November 24, 1822, "for the benefit of the Sunday schools, and a collection of $105.82 taken." [65]

On December 20, 1822, Rev. and Hannah Lacey's second daughter, Mary Elizabeth Lacey, was born; she was christened at St. Peter's on February 16, 1823. [66]

On February 25, 1823, Rev. Lacey attended the annual meeting of The Bible and Common Prayer Book Society of Albany and vicinity, held at St. George's Church, Schenectady, New York, and presented a report on behalf of the board of managers, of which he was a member. [67]

The Annual Convention was held at Trinity Church, New York, October 21-22, 1823, and the Journal reflects that Rev. Lacey was present and submitted the following

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William B. Lacey, A. M. Rector of St. Peter's Church, Albany. 2 Tim. iv. 2 — Preach the Word."

[65] Annals of Albany, Joel Munsell, Vol. III, 1857, page 83.

[66] Baptism Records, Archives of St. Peter's Episcopal Church, Albany, New York.

[67] The Christian Journal and Literary Register, Vol. VII, 1823, page 122.

Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 60 -- Marriages 16 -- Funerals 26 -- Sunday scholars 156 -- Communicants 175. [68]

The Annual Convention was held at Trinity Church, New York, October 19-20, 1824, with Rev. Lacey attending. [69] He was appointed to a committee to consider the admission of a church in Annstreet, New York, to the Diocese and submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 50 -- Marriages 17 -- Funerals 15 -- Sunday scholars 150 -- Communicants 187.--Owing to a casualty, no collection was made for the Episcopal Fund. It shall be made hereafter."[70]

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[68] Journal of the Thirty-Eighth Convention of the Protestant Episcopal Church in the State of New York, 1823, pages 8, 56.

[69] Journal of the Thirty-Ninth Convention of the Protestant Episcopal Church in the State of New York, 1824, page 8.

[70] Id., pages 12, 33.

He was also appointed to a committee to consider an amendment to the Canons. [71]

On December 17, 1824, Rev. and Hannah Lacey's third daughter, Catherine Ann Lacey, was born; she was christened at St. Peter's on April 17, 1825. [72]

Rev. Lacey preached a sermon at the annual meeting of the Bible and Common Prayer Book Society of Albany, which was held at Troy, New York, on September 6, 1825 and of which organization of which he was an ex officio manager. [73]

The Annual Convention for 1825 was held at Trinity Church, New York, October 18-19, 1825, and the Journal reflects that Rev. Lacey attended and submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 65 -- Marriages 13 -- Funerals 15 -- Sunday scholars 100 --

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[71] Id., page 44.

[72] Baptism Records, Archives of St. Peter's Episcopal Church, Albany, New York.

[73] The Christian Journal and Literary Register Vol. IX. , 1825, page 360.

Communicants 188. [74]

The Annual Convention for 1826 was held at Trinity Church, New York, October 17-18, 1826, and Rev. Lacey attended and read Morning Prayer at the opening session and submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 65 -- Marriages 19 -- Communicants 188 -- Sunday scholars 112. Owing to the number of collections for charitable and religious purposes recently made in this Church, a collection for the Episcopal Fund, at this time, was not made. [75]

He was also chosen as a nominee from the Diocese to Trustees of General Theological Seminary.[76]

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[74] Journal of the Fortieth Convention of the Protestant Episcopal Church in the State of New York, 1825, pages 9, 22.

[75] Journal of the Forty-First Convention of the Protestant Episcopal Church in the State of New York, 1826, pages 7, 51.

[76] Id., page 65.

On Sunday, March 18, 1827, Bishop Hobart held a confirmation at St. Peter's Church, Albany, confirming 131 persons. [77]

On March 22, 1827, Hannah Biddlecomb Stafford, mother of Hannah Stafford Lacey, died at Albany, and "was buried from the rectory house in Lodge street." [78] She was buried in the old Episcopal Church Burial Grounds. [79]

The youngest child of Rev. and Hannah Lacey, Sarah Maria Lacey, was born April 25, 1827 and christened at St. Peter's on July 15, 1827. [80]

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[77] Journal of the Forty-Second Convention of the Protestant Episcopal Church in the State of New York, 1827, page 14.

[78] The Annals of Albany, Joel Munsell, Vol. IX., 1858, page 150.

[79] The Annals of Albany, Joel Munsell, Vol IV., 1853, page 299 -- Episcopal Burial Ground Inscriptions - "Mrs. Hannah Stafford, relict of Wm. Joab Stafford, died 22nd March, 1827, aged 60 years". The burials in this cemetery were relocated to Albany Rural Cemetery in 1866.

[80] Baptism Records, Archives of St. Peter's Episcopal Church, Albany, New York. Accordingly to certain published genealogies, Rev. Lacey had a sister, named Sarah for whom this daughter may have been named.

On August 24, 1827, Jesse Strang, who had been convicted of murder, made a confession to Rev. Lacey prior to his execution, an account of which was widely published. [81]

Rev. and Hannah Lacey's youngest son, George S. Lacey, entered Albany Academy in the fall of 1827. [82]

The Annual Convention for 1827 was held at Trinity Church, New York, October 16-17, 1827, with Rev. Lacey attending and submitting the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, Rector. -- Baptisms 60 -- Marriages 23 -- Communicants 180 -- Sunday scholars 100 -- Funerals 17. The parish is making a liberal provision for the establishment of a Parochial

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[81] "The authentic confession of Jesse Strang, executed at Albany, Friday, August 24, 1827, for the murder of John Whipple; as made to the Rev. Mr. Lacey, rector of St. Peter's Church, Albany," published by E.M. Murden & A. Ming, Jr., New York.

[82] Celebration Of The Semi-Centennial Anniversary of Albany Academy, Albany, 1863, page 86.

Library. [83]

In a letter to Bishop Hobart, dated January 31, 1828, Rev. Lacey refers to his role as chaplain to the New York Legislature and the fact that he was “in the habit of using portions of the Liturgy almost exclusively" in addressing those duties. [84]

In 1828 Rev. Lacey was awarded the honorary degree of Doctor of Divinity by Union College, Schenectady, New York, most likely at its spring commencement. [85]

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[83] Journal of the Forty-Second Convention of the Protestant Episcopal Church in the State of New York, 1827, pages 7, 58.

[84] A History of the Parish of Trinity Church in the City of New York, edited by Morgan Dix, Part 4, 1906, page 63.

[85] The Centennial Catalog of the Officers and Alumni of Union College in the City of Schenectady, N.Y., 1795-1895, 1895, page 35. The list of honorary degrees granted in 1828 includes: "Lacey, William B., D.D.” Albany".

On June 11, 1828, Rev. Lacey assisted the Bishop in the consecration of St. Paul's Church in Albany. [86] The following description was taken from the Auburn Gospel Messenger for July 12, 1828:

> At the usual hour of morning service the bishop, the neighboring clergy, and a respectable portion of the citizens, agreeably to a previous arrangement, assembled at the church of St. Peters. Morning prayer was read by the Rev. James Milnor, D. D, rector of St. George's church, New York, and an appropriate and interesting discourse delivered by the Rev. William B. Lacey, A. M., rector of St. Peter's church, Albany. This last mentioned circumstance was, to every one present, deeply interesting. To see the rector of St. Peter's, whose parish had heretofore extended throughout the whole city, rise up and advocate the cause of St. Paul's, was alike beneficial to the interests of our Zion, and honorable to himself as a gentleman and a Christian. At the close of the services in St. Peter's, a procession was formed, which proceeded to the site of the new church. [87]

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[86] The Christian Journal and Literary Register, Vol. XII., 1828, page 285.

[87] Id.

On Aug. 1, 1828, Rev. Lacey published An Illustration of the Principles of Elocution, which he dedicated to T. Romeyn Beck, MD, Professor of the Institutes of Medicine and Principal of Albany Academy.

The Annual Convention was held at Trinity Church, New York, October 16-17, 1828, with Rev. Lacey present and for the first time being listed as "Rev. William B. Lacey, D.D." [88] He submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, DD. Rector. -- Baptisms 50 -- Marriages 26-- Communicants 143 -- Sunday scholars 140. " [89]

The Annual Convention was held at Trinity Church, New York, October 1-2, 1829, with Rev. Lacey attending and submitting the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, DD., Rector. Marriages 16 -- Baptisms 70 -- Communicants 170 -- Funerals 21 -- Sunday

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[88] Journal of the Forty-Third Convention of the Protestant Episcopal Church in the State of New York, 1828, pages 4, 10.

[89] Id., page 53.

scholars about 200. [90]

Rev. William B. Lacey appears in the 1830 Census in the City of Albany, Ward 2, with a household consisting of 1 male between 10-15 (either George, born 1820, or Augustus, born 1817) and one between 40-50 (Rev. Lacey) and with one female under 5 years (Sarah, born 1827), two 5-10 (Catherine, born 1825, and Mary, born 1822), one 15-20 (Isabella, born 1812), three 20-30 (identity unknown) and two 30-40, one of whom was his wife, Hannah. [91] The same record also indicates that two of the unidentified persons were aliens.

On August 24, 1830, Rev. Lacey assisted the Bishop with the consecration of a new church in the town of Half-Moon, Saratoga county, conducting Morning Prayer. [92]

The Annual Convention for 1830 was held at Trinity Church, New York, October 7-9, 1830 and the

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[90] Journal of the Forty-Fourth Convention of the Protestant Episcopal Church in the State of New York, 1829, pages 6, 51.

[91] 1830 US Census, Albany County, New York, page 236.

[92] The Christian Journal and Literary Register, Vol. XIV., 1830, page 285.

Journal reflects that Rev. Lacey attended and was appointed to a committee to compose an appropriate resolution regarding the death of Bishop Hobart, as well as to another committee to report to the Convention the state of the Episcopal Fund. [93] He submitted the following Parochial Report:

> St. Peter's Church, Albany, the Rev. William B. Lacey, DD., Rector.
> Marriages 30 -- Baptisms 51 -- Communicants 171 -- Funerals 14 -- Sunday scholars 200. The vestry are erecting a commodious and substantial Rectory house and making accommodations, on a handsome scale, for Sunday scholars, weekly lectures, a parochial school, &c. [94]

The new Rectory, referenced in Rev. Lacey's Report, was completed in late 1830 and the family moved in.[95] The old rectory was then renovated and, inasmuch as

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[93]89. Journal of the Proceedings of the Forty-Fifth Convention of the Protestant Episcopal Church in the State of New York, 1830, pages 6, 13, 16.

[94] Id., pages 23-24.

[95] A History of St. Peters Church in the City of Albany, Rev. Joseph Hooper, 1900, page 246.

the second floor was not otherwise in use:

> There was an informal proposition from the vestry that the rector should rent the second story for a school for young ladies which he intended opening. Dr. Lacey had become greatly interested in the higher education of women, and had been for some time professor of belle-lettres in the Albany Female Academy. After considering the rent which was fixed for the rooms he sent, on December 20, a communication to the vestry in which are found some particulars not elsewhere recorded. He examines the proposition made, and, after stating the cost of the new rectory and alterations, proceeds to offer a rent of sixty dollars, and informs the vestry that Mr. Hendrickson would loan for five years a sum sufficient to cover the deficiency of $1957 at the then low interest of six per cent which would be met by the rent he would pay and the saving of the salary paid to the sexton. The rector's proposal was accepted and on February 14, 1831, two thousand dollars were borrowed from John Hendrickson to meet payments then due.[96]

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[96] Id., page 246. The Albany Female Academy was located on N. Pearl Street and had “uniformly borne a high reputation." See: Gazetteer of The State of New York State, Eighth Edition, 1860, page 161.

On March 11, 1831, Hannah Stafford Lacey died at Albany and was buried in the old Episcopal Burial Ground.[97] The burials in this cemetery were relocated to Albany Rural Cemetery in 1866. The inscription on her marker read:

> In Memory of Mrs. Hannah, wife of Rev. Wm. B. Lacey, who after faithfully fulfilling those duties which shed the brightest lustre on woman's name, the duties of friend, the daughter, the mother, the wife, died in full triumph of the Christian faith, 11th March, 1831, aged 37 years, 5 months 23 days.[98]

Rev. Hooper provides the following account of the reaction of the parish to Hannah Lacey's death:

> There was throughout the parish a widespread sympathy and sincere sorrow for the afflicted family. Mrs. Lacey was in her thirty-eighth year, and ever since her residence in Albany had taken an active part in all the work done by the women of the congregation. The vestry held a special meeting on March 12, when resolutions of sympathy and

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[97] The Annals of Albany, Joel Munsell, Volume IV, 1853, p. 291, “Episcopal Burial Ground Inscriptions”.

[98] Id., page 291.

respect were adopted, in which Mrs. Lacey's "exemplary piety, amiable character, and domestic virtues" were commended. A gift of one hundred dollars was sent to the rector.[99]

On July 10, 1831, Bishop Onderdonk visited St. Peter's Church, Albany, where he confirmed 37 persons. [100]

The Annual Convention was held at Trinity Church, New York, October 7-8, 1831, with Rev. Lacey attending and submitting the following Parochial Report:

St. Peter's Church, Albany, the Rev. William B. Lacey, DD., Rector.
Baptisms 40 -- Communicants 150 -- Marriages 18 -- Sunday scholars 300, Teachers (male 8, females 11) 19. Since the last Convention, the vestry have erected a substantial and commodious rectory-house, and made accommodations on a handsome scale for Sunday scholars, weekly lectures, a day school, &c. Ladies of the parish

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[99] A History of St. Peters Church in the City of Albany, Rev. Joseph Hooper, 1900, pages 246-27.

[100] Journal of the Proceedings of the Forty-Sixth Convention of the Protestant Episcopal Church in the State of New York, 1831, page 20.

> have formed a Society of Industry, for the purpose of aiding the funds of the Domestic and Foreign Missionary Society. [101]

It was in either 1831 or 1832 that Rev. Lacey's oldest daughter, Isabella Adoline Lacey, married Rufus Wheeler Peckham in Albany. [102]

Rev. Lacey's tenure as rector of St. Peter's Church ended in the Spring of 1832. Rev. Hooper provides a lengthy account of the circumstances:

> For some months the harmony and good will that had been so apparent in the earlier years of Dr. Lacey's rectorship had been lacking. There seems to have been no special ground of complaint. Perhaps the rector's duties as a teacher interfered with his parochial obligations, or his domestic bereavement weighed upon him so heavily that he was unable to do what he had done previously for the upbuilding of the parish. There does not seem to have been any violent or open opposition.

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[101] Id., pages 6, 55.

[102] No reliable source for the exact date has been found.

Coldness and indifference had taken the place of cordiality and interest, and there was a feeling that a change in the rectorship was desirable. Many clergymen then considered that the incumbency of a parish with the wealth and standing of St. Peter's should be a life tenure. In the course of the negotiations with the rector he made certain conditions, on the fulfillment of which he would place his resignation in the hands of the vestry. It was understood that one thousand dollars were to be subscribed by the congregation and a similar sum pledged by the vestry, which Dr. Lacey was to receive in addition the amount of money expended by him in repairs upon the lecture room and permanent fixtures in the rectory. On April 18, 1832, a communication from Dr. Lacey was read tendering his resignation. It was promptly accepted, the sum of two thousand dollars was tendered "on the part of this Vestry to the Rev. Dr. Lacey," he was granted the use of the Rectory House and the school rooms for six months from the first of May, free of rent. Mr. Gourlay, Mr. Buckbee and Dr. Staats were appointed to wait upon the rector with a copy of these resolutions, authenticated by the signatures of the senior warden and secretary.
It was a very great surprise for the vestry to learn at a meeting held two days later, on Good Friday, that the signature of the rector had not been appended to

the communication from the Rev. Dr. Lacey containing his resignation.[103]

Rev. Hooper reports that the vestry then sent two representatives to request that Rev. Lacey sign the letter of resignation. The representatives reported back to the vestry that Rev. Lacey "asked for the letter of resignation, which Mr. Gourlay handed to him, he then put the communication in his pocket and refused to sign or give back the same."[104] In response the vestry on April 23, rescinded its prior actions in the matter. [105] A committee was then appointed to determine the status of the subscriptions and the vestry pledged $1000.00, conditioned on the subscriptions for a like amount being received.[106]

The vestry then appointed three members “to draft a letter ‘expressive of the sense of the Vestry, of the high worth of the Rev. Rector and of their unabated regard for him’." [107] The vestry then appointed the senior warden and

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[103] A History of St. Peters Church in the City of Albany, Rev. Joseph Hooper, 1900, pages 248-49.

[104] Id., page 249.

[105] Id.

[106] Id., page 250.

[107] Id., page 250.

another member to meet with Rev. Lacey and “inform him, that the sum of two thousand dollars had been appropriated by the vestry to be paid to him whenever he resigned the rectorship, that he was granted the free use for six months of the rectory house and school rooms, and that an equitable allowance would be made to him for fixtures which he had erected.” On May 4th, the senior warden reported back that they had done as instructed and had received in return Rev. Dr. Lacey’s letter of resignation, which was read to the vestry and approved. [108] Rev. Hooper gives the following description of the letter:

> The letter of Dr. Lacey is dated on May 4, and addressed "To the Wardens and vestrymen of St. Peter's Church, Albany." It speaks in its opening paragraph of "Circumstances now unnecessary to enumerate" which led the writer to determine "to resign the rectorship of St. Peter's church, when a suitable opportunity should occur; that opportunity I think has now arrived, and I accordingly tender you my resignation." He dwells upon the "great magnitude of my sacrifice" and the loss "of amiable, liberal and pious friends" and "a position which in many respects ranks with the first in this or any other country." But he cheerfully makes "this and every other sacrifice necessary to the prosperity of

[108] Id.

> St. Peter's Church." He alludes to the work of his fourteen years of ministry in Albany, the disorganized and unhappy condition of the congregation, the dilapidation of the church edifice, rectory and other buildings, and contrasts it with their present appearance. "The Church edifice is finished, beautified and in perfect order, a substantial and commodious Rectory house, delightful in its location, has been erected, a lecture room, rooms for Sunday and parochial schools and accommodations for the sexton's family are also provided." He declares the income of the church "to be nearly if not quite equal to her current expenses," and that more than two hundred and fifty individuals have been added to the communion. He is comforted by the assurance that a large majority of the congregation are entirely friendly to him, and closes with a prayer for the welfare of the parish and an assurance of personal regard for the vestry. [109]

In response, the vestry sent Rev. Lacey a letter, accepting his resignation, which Rev. Hooper similarly describes:

> The reply from the vestry is no less courteous in tone. It declares that the regret with which they received the rector's letter grew out of fourteen years

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[109] Id., pages 250-51.

> of church fellowship and the intimate relations which were thus created. They state the results of Dr. Lacey's rectorship, the depressed state of the parish when he came to Albany, and contrast it with "its present favored condition." They "forbear to allude to the causes which have led to a separation under such circumstances" and commend the rector's high devotion to the interests of the church. The manner in which "the proffer of this act of conciliation" was made has endeared him to them. They ask for his prayers in this exigency, and with the assurances of unalterable respect and esteem and their prayers as individuals and as representatives of the parish, they conclude the epistle. [110]

Rev. Hooper concludes his account as follows:

> Dr. Lacey was asked to officiate in St. Peter's "whenever there is a vacancy while he remains in the City". With the payment of the sum agreed upon as a compensation and for improvements on the rectory amounting to twenty-three hundred and seven dollars and twenty-seven cents, one of the longest rectorships in the history of the parish, and one which, in many respects, was eminently

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[110] Id., pages 251-52.

successful, terminated.[111]

PITTSBURGH, PENNSYLVANIA - 1832-1839

As a part of his severance compensation from St. Peter's Rev. Lacey had negotiated the right to continue using both the rectory house and the rooms which he was currently using for a school for a period of six months. However, he apparently had an abrupt change of plans very soon afterward. How he learned of an employment opportunity at the Western University of Pennsylvania or when and where he met Elizabeth Smith and decided to collaborate with her, are unknown, but by mid-June he had set upon an entirely new course and simultaneously committed to two new undertakings that took the family to Pittsburgh by the end of the summer of 1832.

On June 21, 1832, Rev. Lacey was elected by the Board of Trustees of the Western University of Pennsylvania to the position of Professor of Rhetoric and Belles Lettres, with his services scheduled to commence on September 1, 1832. [112] An address of George Upfold, DD.,

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[111] Id., page 252.

[112] The Pittsburgh Gazette, Vol. 47, No. 81, Tuesday, June 26, 1832, page 4, column 4. The Western University of Pennsylvania evolved into the current

President of the Board of Trustees, published in 1842, includes a description of the various departments of instruction at the University and lists the following subjects as falling within the scope of "Rhetoric and Belle Lettres": “General Principles of Grammar, Rhetoric, Criticism, History of Literature, English Composition, Declamation, History, Philosophy of History, Constitutional Law, International Law, Political Economy". [113]

In addition to accepting the position of Professor at Western University of Pennsylvania, Rev. Lacey announced the opening of a female seminary in Pittsburgh, with Elizabeth Smith serving as governess. The first announcement of this school was published on June 26, 1832:

University of Pittsburgh.

[113] An Address Delivered at the Annual Commencement of the Western University of Pennsylvania, on Tuesday, August 9, 1842, by George Upfold, DD., President of the Board of Trustees, Pittsburgh, 1842, page 22.

The Western Female Collegiate Institute
Will be opened by the Rev. William B. Lacey, D.D., President, and Miss Elizabeth H. Smith, Governess, on the first Monday of September next, in that elegant, commodious, and delightfully situated mansion, now occupied by Mrs. Agnes Irwin, on Erin Hill, one mile east of the City of Pittsburgh, and near the right bank of the Monongahela river.

The design of this Institution is to impart an accurate and thorough knowledge of all the solid and polite branches of female education; and having employed the assistance of several ladies of distinguished learning and accomplishments, the President and Governess hope to fulfil the design and meet the just expectations of the public.

The general classification of the Studies and Terms of Instruction in the "Institute" are as follows:
-- Orthography, Reading, Writing, Rudiments of Arithmetic, Geography, Grammar and
Plain Sewing, $4 per term.
-- Reading, Writing, Arithmetic, Grammar, Geography, Chronology, Elements of History, Rhetoric and Needle Work, $6.
-- Arithmetic, Grammar, Geography, History, Rhetoric, Botany, Geology, Composition, Moral Philosophy, Elocution and Fancy Work, $7.

-- History, Geometry, Astronomy, Chemistry, Natural Philosophy, Logic, Elements of Criticism, Composition and Elocution, $8.
-- Elocution, Intellectual Philosophy, Evidences of Christianity, Natural Theology, Domestic Economy, comprehending the Intellectual, Moral and Manual branches of this department, $10.
-- French, Spanish, and Italian, each $8.
-- Music on the Guitar, Piano Forte, and Harp, including the use of the instruments for practice, each $13.
-- Drawing and Painting, $6.
-- Painting on Velvet, with theorems, $4.
-- Bronzing and Painting in the Chinese style, $20 per course.
-- Board $2.50 per week.
-- Tuition bills will be payable quarterly in advance.

The Governess will lecture weekly on Etiquette and Female Manners, and exercise her pupils in Callisthenics and the forms and elegancies of fashionable life, gratuitously.

A prospectus of the Institution will soon be published; and in the mean time, reference is made to the Rev. Robert Bruce, DD, President of the Western University of Pennsylvania; Rev. Geo. Upfold, D.D; Rev. Charles Avery; James Ross,

Esq., John D. Davis, Esq., T.B. Dallas, Esq., Wm. W. Irwin, Esq, Wm. F. Irwin, MD, Adam Hays, MD, and Orlando Metcalf, of this city. The Rev. Intrepid Morse, of Steubenville, Ohio; the Rev. Samuel Johnston, the Rev. Dr. Aydelott, William S. Johnston, Esq., Morgan Neville, Esq., John P. Foot, Esq., Dr. M. Flagg, and the Messers. Picketts, of Cincinnati, Ohio; Andrew W. Loom, New Lisbon, Ohio; and the Rev. David C. Page and Thomas H. Armstrong, Esq. of Louisville, Kentucky. [114]

On July 19, 1832, Rev. Lacey and Elizabeth Hamilton Smith were married at St. George's Church, Schenectady, New York.. [115]

On August 3, 1832, the following notice concerning the fall opening of the Western University of Pennsylvania was published:

Western University.

The Institution, having been recently reorganized, and the spacious edifice for the accommodation of

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[114] The Pittsburgh Gazette, Vol. 47, No. 81, Tuesday, June 26, 1832, page 3, col. 6.

[115] A History of St. George's Church in the City of Schenectady, by Willis T. Hanson, Jr., 1919, Vol II., page 111.

the various classes completed, will commence its session on the sixth day of August.

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In addition to the services of the Rev. Dr. Robert Bruce as principal of the Faculty, the Board have employed Mr. G.P. Williams, as Professor of Languages &c., and Rev. W. D. Lacy [sic], Professor of Rhetoric, Elocution, &c., gentlemen of eminent Literary and Scientific acquirements. [116]

It is not certain how long Rev. Lacey remained a member of the faculty of the Western University of Pennsylvania. He was not mentioned among the faculty in the 1835 publication of the Inaugural Address of Rev. Gilbert Morgan. [117] Harris's Pittsburgh Directory for 1839 does not include him in the list of trustees and faculty for Western University of Pennsylvania. [118]

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[116] The Pittsburgh Gazette, August 3, 1832, page 3, col. 5.

[117] The Inaugural Address of Rev. Gilbert Morgan, President of the Western University of Pennsylvania, Lloyd and Company, Pittsburg, 1835, page 15.

[118] Harris' Pittsburgh & Allegheny Directory, Isaac Harris, 1839, page 197.

Never free of obstacles or detractors, Rev. Lacey apparently felt the need to disabuse the public of misleading information that was being disseminated by his opponents about his new school, even before it had opened, and published the following notice on September 18, 1832:

> A Card.
> The undersigned, being informed that a belief obtains in the City of Pittsburgh, that charges for board and tuition in the Western Collegiate Institute for Young Ladies are fifty percent higher than they are for any other Seminary of the kind west of Baltimore, begs leave to state that the belief is not founded on fact. In the Institute, board, candle light, fuel, tuition in Callisthenics, weekly lectures on etiquette and polite manners, pew rent &c., amount to 110 per annum, and no more. Instruction in the various branches of a thorough and finished English education, during the summer time, $40, making in all $150. And the charges for Ornamental branches are proportionably moderate. The undersigned, in fine, engages to have Young Ladies entering the Institute by the year, and paying their bills quarterly, in advance, boarded and instructed in all the solid and polite branches of Female education, in a style of elegance and accuracy, not surpassed in any Female Seminary in the U. States, for $200 per annum, which he believes is the amount charged by

other respectable teachers in the neighborhood. According to this proposal and terms of the prospectus, published July 4th, 1832, the price of boarding and teaching young ladies in the institute will vary according to the branches taught from $126 to $200 per annum.

[signed] Wm. B. Lacey,
President of the Western Collegiate Institute for Young Ladies.
Erin Hill, near Pittsburgh. Sept. 18. [119]

The above notice was soon followed by another, published October 2, 1832, and continuously through the following spring, announcing the commencement of operations of the Institute and supplying a long list of references:

The Western Female Collegiate Institute
Is now open for the reception of Young Ladies in that elegant, commodious, and delightfully situated mansion, lately occupied by Mrs. Agnes Irwin, on Erin Hill, one mile east of the city of Pittsburgh, near the right bank of the Monongahela river.

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[119] The Pittsburgh Gazette, Vol. 48, No. 1, Tuesday, September 18, 1832, page 3, col. 4.

The design of this Institute is to impart an accurate and thorough knowledge of all the solid and polite branches of female education; and having employed the assistance of several ladies of distinguished learning and accomplishments, the proprietors hope to fulfil the design.

The general classification of the Studies and Terms of Instruction in the Institute are as follows:

-- Orthography, Reading, Writing, Rudiments of Arithmetic, Geography, Grammar and Plain Sewing, $4 per term.

-- Reading, Writing, Arithmetic, Grammar, Geography, Chronology, Elements of History, Rhetoric and Needle Work, $6.

-- Arithmetic, Grammar, Geography, History, Rhetoric, Botany, Geology, Composition, Moral Philosophy, Elocution and Fancy Work, $7.

-- History, Geometry, Astronomy, Chemistry, Natural Philosophy, Logic, Elements of Criticism, Composition and Elocution, $8.

-- Elocution, Intellectual Philosophy, Evidences of Christianity, Natural Theology, Domestic Economy, comprehending the Intellectual, Moral and Manual branches of this department, $10.

-- French, Spanish, and Italian, each $8.

-- Music on the Guitar, Piano Forte, and Harp,

including the use of the instruments for practice, each $13.
-- Drawing and Painting, $6.
-- Painting on Velvet, with theorems, $4.
-- Bronzing and Painting in the Chinese style, $20 per course.

Board, instruction in Callisthenics, Weekly Lectures on Etiquette and Polite Manners, Fuel, Candle-light, Pew Rent, and general superintendence, $2.50 per week. All bills payable quarterly in advance.

Those who prefer the arrangement, may have their daughters boarded and instructed in all the branches taught in the Institute, at the rate of $200 per annum.

Dr. Lacey and his Institute have the honor of being recommended to the public confidence and patronage, by the following distinguished gentlemen:

E.T. Throop, Governor of the State of N.Y.; Edward P. Livingston, Lieut. Governor, do.; Rev. Eliphalet Nott, D.D., President of Union College; Reuben H. Walworth, Chancellor of the State of New York; A. Flagg, Secretary of State; Silas Wright, Jr., Comptroller; James Porter, Register in Chancery; John Townsend, Mayor of the city of Albany;

Alonzo Potter, A.M. Professor of Belle Lettres and Moral Philosophy Union College; P.A. Proal, A.M. Prof. of the French language and literature, U. Canada; T.R. Beck, M.D. Prof. in the Col. of Phy. & Sur. of the W. District and Principal of the Albany Academy; Rt. Rev. B.T. Onderdonk, D.D., Bishop of the Diocese of N. York, and Prof. of the nature, ministry and polity of the church in the G.T. Seminary; Rev. Thomas Lyell, D.D. Rector of Christ Church, N.Y.; Rev. George Upfold, D.D. Rector of Trinity Church, Pittsburgh; Rev. John Ludlow, D.D. Pastor of the North D. Reformed Church, Albany; Rev. W. B. Sprague, D.D. Pastor of the Second Presbyterian Church, Albany; Rev. Thomas Burch, Pastor of the North Methodist E. Church, Albany; Rev. James Martin, A.M. Pastor of Associate Church, Albany.

There will be a vacation of four weeks in August; of one in November; one in February, and one in May.

For further particulars, refer to the Prospectus, or to the Subscriber,
Wm. B. Lacey.
October 2, 1832. [120]

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[120] The Pittsburgh Gazette, Vol. 48, No. 5, Tuesday, October 2, 1832, page 3, col. 5.

The List of Clergy, appended to the Journal of the 1832 General Convention of the Protestant Episcopal Church (New York, October 17-31, 1832) includes: "Rev. William B. Lacy [sic], Professor in the Western University, Pittsburgh". [121] There is no account of changes in ministries contained in the 1832 report Diocese of Pennsylvania to the General Convention. [122]

On January 1, 1833, Rev. Lacey's first grandchild, Wheeler Hazard Peckham, son of Isabella Lacey and Rufus Peckham, was born in Albany. Wheeler would follow his father in the practice of law and become best known for his prosecution of political corruption in New York, in particular his prosecution of William M. ("Boss") Tweed, for which he was rewarded by the U.S. Senate with the rejection of his proposed appointment to the U.S. Supreme Court in 1894.

On March 12, 1833, a new notice concerning the Western Female Collegiate Institute was published,

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[121] Journals of General Conventions of the Protestant Episcopal Church, in the United States, 1785-1835, edited by William Stevens Perry, Vol. II, 1823-1835, Claremont, NH, 1874, page 511. The Journals of the Annual Convention of the Diocese of Pennsylvania have not been located for the years 1832-1834.

[122] Id., page 393.

including the account of an examination of the students:

> The Western Female Collegiate Institute
>
> Under the Superintendence of William B. Lacey, D.D. is prepared for the reception of Pupils at any time.
>
> The design of the Institute is to impart an accurate and thorough knowledge of all the solid and polite branches of female education; and having engaged teachers of distinguished learning and accomplishments, the President hopes to fulfil the design.
>
> The expense of board and tuition in the Institute will vary according to the branches taught, from $120 to $200 per annum.
>
> Of the qualifications of Dr. Aikin, who is employed as teacher of the Natural Sciences, the learned and well known Prof. Eaton thus speaks: 'If you want a pretty good practical mathematician, one of the best botanists in America, an experimental chemist of the first order, a very superior Geologist, Mineralogist, and Zoologist, you have him in Dr. William Aikin'.
>
> For the practical results of the Institute, so far as time has afforded an opportunity for their development, Dr. Lacey respectfully refers to the following communication:

Mr. Craig -- Permit us, sir, through your columns, to convey to the public an expression of the high gratification afforded by a recent visit to the Western Female Collegiate Institute, under the charge of the Rev. William B. Lacey, and opened for the reception of pupils about six months ago.

We attended, on the 22d ult., the first examination of the Students, and deem it an act of justice to the learned and indefatigable gentleman at the head of the Institution, as well as important to western parents, that there should be given a public and responsible assurance of the high promise of this new Seminary.

The young ladies were examined in Rhetoric, Moral, Mental and Natural Philosophy, Criticism, and Belle Lettres, Geography, and the use of the Globes, Arithmetic, the French Language, and other studies essential to a polite and finished education. In all, and by all, great readiness and proficiency were exhibited. In the French Language, the peculiar advantage of learning its accent and idiom from a lady, who had herself acquired a knowledge of it in early youth, under the most favorable auspices, was evident from the accuracy and distinctness of the pronunciation of her pupils.

In mental improvement, every facility which deep acquirement and a most happy mode of imparting instruction can bestow, is here offered to the Student, and in the refined and winning elegancies of female deportment, an example is constantly presented, which cannot fail to attract, and impress itself lastingly upon those within its influence. Indeed, we know of no advantage desirable in an Institution of this kind, which this does not seem to possess.

Respectfully, sir, your most ob't serv'ts,

George Upfold, D. D., Edward Y. Buchanan,
Charles Shaler, T. B. Dallas, James S. Craft,
O. Metcalf, J. R. M'Nickle, Nathaniel Richardson,
John D. Davis, Wm. Wade. [123]

Rev. Lacey was included in the List of the Clergy of the Diocese of Pennsylvania, as of June, 1833, but no position was specified – "The Rev. William B. Lacey, D. D. Pittsburg". [124]

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[123] The Pittsburgh Gazette March 12, 1833, page 3, col. 5.

[124] Hazard's Register of Pennsylvania, Volume 12, July 1833 to December 1833, p 155.

On August 5, 1833, Rev. and Elizabeth Lacey's first child, William J. Lacey, was born.

On August 25, 1833 Rev. Lacey delivered "A Discourse on Education", at Trinity Church, Pittsburgh, which was subsequently published. [125] The second edition of Rev. Lacey's An Illustration of the Principles of Elocution was also published in 1833. [126]

An interesting account of the examinations held at the conclusion of the fall term of 1833 is provided from an unexpected source, James Allen Hardie, who was only ten years old at the time, but would later become Inspector General of the United States Army. Hardie's tutor had taken a position at the Institute in 1833 and Hardie had followed him there, where he was accepted as a regular pupil, as well as continuing to receive private instruction from his tutor. [127] His biographer provides information from certain letters Hardie wrote concerning his

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[125] A Discourse on Education, Delivered on Sunday Evening, August 25, 1833, in Trinity Church, Pittsburgh, published by Johnston and Stockton, Pittsburgh, 1833.

[126] An Illustration of the Principles of Elocution, William B. Lacey, 2nd ed., D.M. Hogan, Pittsburgh, 1833.

[127] Memoir of James Allen Hardie, Inspector General, United States Army, by Charles F. Benjamin, Washington, DC, 1877, page 2.

experiences:

> In a letter dated December 19, 1833, he tells his father of the approaching public examination at the institute, and expresses the hope that he may not "disgrace" himself in it. His next letter... [describes] the public examination just held before "a committee composed of some of the eminent gentlemen of the city and neighborhood," and explains that he, a boy under eleven, had no chance to win either of the two handsome medals offered as premiums for excellence in composition and elocution, because among the contestants were "young ladies, eighteen or nineteen years old, who were second to none in the United States." His own part in the examination, he thus describes: "The examination lasted for three days, and I never had such a drilling before. My class in Latin excited great admiration. I was examined in the greater part of Asia, in the history of Greece and Rome, in English and Latin grammar, in Caesar and in arithmetic, and I spoke Napoleon's Farewell to France." [128]

Hardie's time at the Institute came to an end, prematurely, when his tutor decided to leave to pursue full-time

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[128] Id., pages 3-4.

theological training under Bishop McIlvaine at Kenyon College. [129]

On January 29, 1834, the Western Female Collegiate Institute published a notice announcing its Spring Term, which included a testimonial from the fathers of three students:

> The Western Female Collegiate Institute Under the superintendence of Rev. W.B. Lacey, D.D., will commence its Spring Term on the 24th of February next. As new classes will then be formed in Natural Philosophy, and Astronomy, it will be important for those who wish to join those classes to do so at the beginning of the term.
>
> The following testimonial of the Hon. Judge Wright, of Cincinnati, Dr, Rhodes, of Zanesville, and David Begges, Esq., of New Lisbon, originally published, at their instance, in the Ohio State Journal, is here submitted:
>
> 'The undersigned have had daughters at the Western Female Collegiate Institute, for Young Ladies, under the care of the Rev. Dr. Lacey, near Pittsburgh -- two of us have daughters there at this

[129] Id., page 4.

time; we take pleasure in recommending the institution to the public, as conducted by persons of education and great experience, under whose supervision young ladies may be safely placed, in full confidence of unremitted attention to their moral and physical instruction. The facilities of the school promise great advantages for a substantial and finished education.

J. C. Wright, Cincinnati,
D. Begges, New Lisbon,
D. W. Rhodes, Zanesville.' [130]

An account of a letter written by Mary Wright, the daughter of Judge J. C. Wright, mentioned above, was published in 1911, which indicates that she was once permitted a week and a half vacation from the Institute "on condition that she commit an 'Analysis of Rhetoric and Moral Philosophy' to memory during her absence". [131]

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[130] The Daily Pittsburgh Gazette, Vol. 49, No. 250, Friday, January 31, 1834, page 3, col. 1 (Notice dated and apparently originally published January 29, 1834).

[131] "Quaint Old Letters in Pittsburgh Family", The Pittsburgh Gazette Times, September 6, 1911, page 16, col. 4.

A Key to the Principles of Rhetorick by Rev. Lacey was published in 1834. [132]

The Western Female Collegiate Institute published a notice on July 29, 1834, announcing its fall session, which also provides much greater detail than prior notices, regarding the obligations of pupils and parents, suggesting that some degree of confusion may have arisen in the past:

> Western Collegiate Institute for Young Ladies.
> Under the Superintendence of W.B. Lacey, D.D.
> Will commence its Autumnal Session on Monday, 2d of September, next.
>
> The price of board, general superintendence, instruction in Callisthenics, Orthography, Reading, Writing, Rudiments of Geography, Arithmetic, and Needle Work, will be $30 per term. To this charge will be added, for instruction in any or all of the higher branches of English taught in the Institute, $6. For instruction in Latin, Greek, French, Italian and German, each $8. Music including the use of the instruments, $13. Drawing and painting, $6. Bronzing and Painting in the Oriental style, $20.

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[132] A Key to the Principles of Rhetorick, William B. Lacey, Hogan & Thompson, Philadelphia, 1834.

If parents prefer a more definite arrangement, Dr. Lacey will board and instruct in any or in all the branches taught in the Institute for $200 per annum, per scholar.

No pupil will be received for less time than one Term. All bills must be paid one quarter in advance. Washing in all cases will be an extra charge. It will cost $3.50 per term.

Each pupil is required to bring a Bible, bed and bedding, towels, table spoon, tea spoon, knife and fork. Pupils, whose parents or guardians do not supply them with the necessary books and stationery for the prosecution of their studies, will be supplied in the Institute at the Pittsburgh market price. Pupils will be permitted to attend any place of public worship their parents may designate.

The Collegiate year will contain four terms, of eleven weeks each. There will be two vacations and one recess. The first vacation will occur in February, and will consist of two weeks; the latter at the end of the 4th term, and continue till the first Monday in September. The recess will comprehend the Christmas holidays.

> Experimental Lectures (assisted by an extensive apparatus and necessary specimens) will be given in Chemistry, Geology, Botany, Natural Philosophy, and Astronomy. Lectures will also be given on Moral and Mental Philosophy, Philology, and the Evidences of Christianity.
>
> Neither labor nor expense will be spared to render the Institute equal to any institution of the kind in the U. States. [133]

On August 1, 1834, a Protestant Episcopal congregation was organized at Laceyville under the name "St. Paul's Church", and Rev. Lacey accepted the position as its Rector. [134] As discussed more fully below, Laceyville was the name given to an area, outside the limits of Pittsburgh, where St. Paul's first building was erected, which appears to have been named for Rev. Lacey, not to be confused with Laceyville, Pennsylvania in Wyoming County.

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[133] The Daily Pittsburgh Gazette, Vol. 49, No. 402, Tuesday, July 29, 1834, page 3, col. 1.

[134] Journal of the Fifty-Third Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 16-18, 1837, Philadelphia, 1837, page 63.

On March 28, 1835, Rev. Lacey's second grandchild, Joseph Henry Peckham, son of Isabella Lacey and Rufus Peckham, was born in Albany. He is believed to have been named for Joseph Henry, professor at Albany Academy and later, Secretary of the Smithsonian Institution from 1846-78, who was a prominent scientist of the day and made major contributions to the study of electromagnetism. [135] Joseph Henry Peckham appears to have been particularly susceptible to illness, which likely resulted in his early death, shortly after his seventeenth birthday. Fortunately, he left behind a number of interesting letters, discussed below, which he wrote home from Louisiana, while visiting his Lacey relatives. These letters are included in the "Wheeler H. Peckham Family Papers" manuscript collection in the possession of the Library of Congress.

On April 3, 1835, the Institute published a notice in which it is identified as the "Western Collegiate Institute for Young Ladies", a name that appears to have been used interchangeably with "Western Female Collegiate Institute":

> Western Collegiate Institute for Young Ladies. The principal of this establishment respectfully informs the public that, although it is open at all

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[135] See: en.wikipedia.org/wiki/Joseph_Henry.

times for the reception of pupils, the regular time for forming classes in it for the study of Botany, Mineralogy, and Astronomy, is the month of April. In those, and in all the solid and ornamental branches of a liberal and finished female education, facilities for a thorough and rapid progress are constantly afforded. Having spared neither labor nor expense to raise the Institute to a standing equal to any of the kind in the United States, the principal appeals, fearlessly, to all who have attended the examinations of his pupils in attestation of his success. All that can be accomplished by an unceasing industry, parental vigilance, and conscientious solicitude for the comfort and improvement of his pupils, aided by a large library, extensive chemical and philosophical apparatus specimens of Mineralogy, Botany, Conchology, &c. is accomplished.

-- The Hon. Judge Wright, of Cincinnati, Ohio; Dr. Rhodes, of Zanesville, Ohio; David Begges, Esq., of New Lisbon, Ohio; F.C.L. Beuhring of Barboursville, Va.; Judge Campbell of Detroit, M. T., and others from abroad, who had daughters in the Institute almost from its commencement, as well as Gentlemen residing in Pittsburgh, having every opportunity of becoming personally acquainted with the character of the Institute, have borne strong and

decided testimony to its efficiency and management. -- The want of room prevents the insertion in this place, of the various expressions of approbation received by the principal from his former and present patrons; but he submits with satisfaction the following testimony, from gentlemen well known to the public, who have long had daughters in the Institute, and are intimately acquainted with its course of studies, government, domestic economy, and success.

Rev. W. B. Lacey, D.D.

Dear Sir -- Within two or three years past we have had daughters, as pupils at the Collegiate Institute, under the charge of yourself and your peculiarly well qualified lady, and your assistants. Your public examinations have convinced all who have attended them that in no other Institution in our country could your pupils have had better opportunities of mental improvement. The anxious solicitude of yourself and Mrs. Lacey for their scholarship, health, and comfortable accommodation, has excited their most affectionate regards.

We beg leave to present this unsolicited expression of our gratitude and esteem, and hope that your

success may be equal to your acknowledged claims.

[signed]	Pittsburgh, March 18, 1835.
John Thaw,	Adam Hays,
Charles Shaler,	S. Fahnestock,
George Grant,	John Little,
William Wade,	John D. Davis,
P. L. Passavant,	G. Mulhollan, Jr.
Samuel Pettigrew. [136]	

Philip Louis Passavant, one of the signatories above, was the father of Virginia Passavant, who attended the Institute, which is described in a book about the Passavant Family as being “at a place called Laceyville at that time, but now the site of the Passavant Memorial Hospital." [137] Virginia “was known not only for her intellectual abilities, but for her true piety and general excellence of character" and "was deeply lamented" when she died of fever in 1844 at the age of 25. [138] As discussed below, the Passavant Hospital was founded by Virginia

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[136] The Daily Pittsburgh Gazette, Vol. 2, No. 211, Friday, April 3, 1835, page 3, col. 1.

[137] Some Account of Dettmar Basse and the Passavant Family and Their Arrival in America, by Zelie Jennings, 1903, page 19.

[138] Id.

Passavant's brother, Rev. William Passavant.

In May, 1835, Rev. Lacey published A System of Moral Philosophy or Christian Ethics, "designed for the use of parents in their domestic instruction, advanced classes in Sunday schools, and literary institutes" and in which he is identified as the "Principal of the Western Female Collegiate Institute, Erin Hill, near Pittsburgh, Pennsylvania" and "author of Principals of Elocution, Rhetoric &c.". [139] This is the last reference to "Erin Hill" that has been located in connection with the Institute.

The List of Clergy, appended to the Journal of the 1835 General Convention (Philadelphia, August-September, 1835) lists "Rev. William B. Lacey, D.D., Pittsburg." [140]

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[139] A System of Moral Philosophy or Christian Ethics, by Rev. William B. Lacey, D.D., published by D. M. Hogan, Pittsburgh, 1835.

[140] Journals of General Conventions of the Protestant Episcopal Church, in the United States, 1785-1835, edited by William Stevens Perry, Vol. II, 1823-1835, Claremont, NH, 1874, page 726. These Conventions were every three years and so were held 1832, 1835, 1838 during the years Rev. Lacey resided in the Diocese of Pennsylvania.

On September 15, 1835, the corner stone was laid for St. Paul's Church, Laceyville. [141]

At some point during 1835, Henry Kleber, then only 19 years old, who was to become one of the most prominent musicians in Pittsburgh and a teacher and collaborator of Stephen Foster, became a teacher at the Institute:

> In 1835, Henry became a teacher in the Western Collegiate Institute for Young Ladies, the elite young ladies' school of Pittsburgh, which was under the superintendency of the Reverend Doctor Lacey and which was located about where today Webster Avenue crosses Roberts Street...By 1836, he was participating in concerts, and thenceforth, for over twenty years, he increased and extended his musical activities until they included almost every phase of music and he had become one of the foremost figures in the musical life of Pittsburgh. [142]

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[141] Journal of the Fifty-Third Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 16-18, 1837, Philadelphia, 1837, page 63.

[142] "Henry Kleber, Early Pittsburgh Musician", by Edward G. Baynham, published in The Western Pennsylvania Historical Magazine, Volume 25, Nos. 3-4,

In 1836, Rev. and Elizabeth Lacey's second child was born, Edward Lacey. His exact date of birth is unknown and the year of his birth is calculated from the date of and his age at death.

On February 6, 1836, the Institute published a notice concerning the commencement of its Spring Session:

> Western Collegiate Institute for Young Ladies. Under the Superintendence of W.B. Lacey, D.D., will commence its Spring Session on Monday, the 29th day of February, 1835[sic].
>
> The price of Board, general Superintendence, Instruction in Callisthenics, Orthography, Reading, Writing, Rudiments of Geography, Arithmetic, and Needle Work, will be $30 per Term. To this charge will be added, for Instruction in any or in all of the higher branches of taught in the Institute, $6. For instruction in Latin, Greek, French, Italian and German, each $8. Music including the use of the Instruments, $13.--Drawing and Painting, $6.

September-December 1942, at page 115. As discussed below, the author is incorrect as to the second location of the Institute, as it was at the opposite end of Roberts Street from Webster. See also re Kleber and Foster:
- en.wikipedia.org/wiki/Stephen_Foster

Bronzing and Painting in the Oriental style, $20.

If parents prefer a more definite arrangement, Dr. Lacey will board and instruct in any or in all the branches taught in the Institute, for $200 per annum, per scholar.

No pupil will be received for less time than one term. All bills must be paid one quarter in advance. Washing, in all cases, will be an extra charge. It will cost $3.50 per term. [143]

In June, 1836, Rev. Lacey provided an endorsement for “Mr. Arnold's Patent Safety Shutter Fasteners”, which was subsequently incorporated into an advertisement and appears to have been published continuously between October, 1838 and October, 1839:

The undersigned, having made an extensive application of Mr. Arnold's Patent Safety Shutter Fasteners on his dwelling house, and Seminary, recommends them with great confidence, as superior in neatness, convenience, and safety, to any thing of the kind with which he is acquainted.

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[143] The Daily Pittsburgh Gazette, Vol. III, No. 162, Saturday, February 6, 1836, page 3, col. 1.

Wm. B. Lacey.
Laceyville, June 16, 1836. [144]

This is the earliest example that has been found where Rev. Lacey identifies his location as "Laceyville". As discussed below, Laceyville was the name given to the area where St. Paul's Church was located and to which the Institute was re-located from its original home on the Erin Hill Estate. In his account of the history of the city of Pittsburgh, Leland Baldwin states:

> The property in the vicinity of Webster Avenue and Roberts Street had, during the early years of the century, belonged to Judge Samuel Roberts, the successor of Alexander Addison as president judge of the western circuit. About 1840, a certain Dr. Lacy [sic] conducted a young ladies seminary, and from him the vicinity took the name Lacyville [sic]. Like the region closer to the city, Lacyville fell before the advancing slums, and at the time of the Civil War the name became a byword for wickedness. It was sometimes known as Fort Maloney, probably from another of the Civil War

[144] The Daily Pittsburgh Gazette, October 3, 1838, page 2, col. 5.

forts. [145]

The same book contains a map of the city, dated 1865, which identifies the area then known as “Lacyville”. [146]

Some time in 1836, most likely after his sixteenth birthday in August, George S. Lacey commenced the study of law in the firm of his brother-in-law, Rufus W. Peckham, in Albany. [147]

On February 13, 1837, the Institute published notice of the commencement of its Spring session, which reflected the adoption of more strict terms of payment, as well as an increase in charges:

> The Western Collegiate Institute, For Young Ladies, Will commence its 19th Term on the 27th of February, 1837. -- As the number of pupils will be limited, the whole of every term entered upon must

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[145] Pittsburgh; the Story of a City, by Leland D. Baldwin, Pittsburgh, 1937, page 237. The 1840 date is clearly inaccurate.

[146] Id., page 386.

[147] Jewell's Crescent City Illustrated, edited and compiled by Edwin L. Jewell, New Orleans, 1873, page 319.

be paid for, whether the pupil remain or not. No deduction will be made for loss of time, except in cases of extreme sickness. Each pupil is required to furnish a bed, bedding, and towels, or pay for the supply of them three dollars per term. All extra expense incurred by sickness, or otherwise, must be borne by the parents, or guardians, of the pupils incurring it.

In consequence of the increased price of every article of living, the proprietor of the Institute is obliged to make some addition to his former terms. The charge, hereafter, for board and tuition, in any or in all the English studies, will be $36; and when Chemistry, or Natural Philosophy, is taught by experiments, $38 per term -- For French or any foreign language, $8 per term -- For lessons on the piano forte, $13 -- Drawing or Painting, $8 -- Psalmody, $5 -- Dancing, $10 -- washing, $5. All Bills must be paid one Term in advance.

William B. Lacey, Principal.
Laceyville, near Pittsburgh, Feb. 13. [148]

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[148] The Daily Pittsburgh Gazette, Vol. IV., No. 167, Monday, February 13, 1837, page 3, col. 1.

This is the earliest notice that has been found which identifies the location of the Institute as “Laceyville”.

St. Andrew's Church, Pittsburgh, Allegheny County, was organized in the spring of 1837 and Rev. Lacey administered the first communion to the congregation on Easter Sunday, 1837. [149]

The 1837 edition of Harris' Pittsburgh Business Directory included the following listings for Rev. Lacey and St. Paul’s Church:

> Lacey, Rev. D.D., Female Seminary, Prospect Hill
> ***
> St. Paul's Church, Laceyville, Rev. Wm. B. Lacey, D.D. Rector. [150]

The same edition of Harris' Pittsburgh Business Directory also included the following advertisement for the Institute:

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[149] Journal of the Proceedings of the Fifty-Fourth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 15-17, 1838, published Philadelphia, 1838, page 82.

[150] Harris' Pittsburgh Business Directory for the Year 1837, by Issac Harris, Pittsburgh, 1837, pages 60, 120.

THE WESTERN COLLEGIATE INSTITUTE,
FOR YOUNG LADIES,
Under the superintendence of W. B. LACEY, D. D.

This Seminary, located on a gentle eminence, commanding a delightful view of the Allegheny, Mononghela, and Ohio rivers, the city of Pittsburgh, and its picturesque environs, is probably not surpassed in beauty, and healthfulness of situation, by any other establishment in the United States. Comprehending the advantages of a city residence, and the salubrity, comfort, and retirement of a rural dwelling; it is particularly adapted to young ladies pursuing a course of education.

While it is removed from the epidemics, dissipation, and perils of large cities, it affords ample opportunities for exercise in pure air, for study and repose. These advantages, literary institutions in all countries have sedulously sought; but in the pursuit of them, none has been more successful than this Institute.

The system of instruction is adopted with great care to the development and strengthening of the mental faculties, and the inuring of pupils to accurate and close thinking. -- It comprehends both the solid and ornamental branches of education and is administered by the Principal -- Mr. Lacey, and

eminent professors.

In the English department are taught, Othography, Arithmetic, Geography, the projection of Maps, Grammar, History, Rhetoric, Elocution, Algebra, Mathematics, Book-keeping, Botany, Mineralogy, Chemistry, Astronomy, Natural, Intellectual and Moral Philosophy; and criticism in reference to language, and the Fine Arts.

In the department of Languages are taught, Latin, Greek, French, and Italian.

In the ornamental department, Needle and Fancy work, Drawing, Painting, Vocal and Instrumental music, including the Guitar, Piano Forte, and Organ; likewise the principals of social intercourse.

In connection with the school is a handsome little Church, in which divine worship is regularly performed by the Principal. The name of this church, as designated in the charter, is "St. Paul's Church, Laceyville." It is a very handsome edifice, and belongs to the Protestant Episcopal Church. [151]

Sometime in the spring of 1837, a new controversy arose when rumors concerning the Institute were being spread, most likely by one of its many competitors. The exact nature of these rumors is unknown, but the following

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[151] Harris' Pittsburgh Business Directory for the Year 1837, by Issac Harris, Pittsburgh, 1837, page 419.

notice was published to refute them by means of the testimony of a number of Rev. Lacey's supporters:

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To the Public.
Pittsburgh, May 3d. 1937.

We the undersigned having children or friends under the care of the Rev. Dr. Lacey, at the Western Female Collegiate Institute, have heard with pain that rumors are in circulation affecting the reputation of the principal and of the Institute. -- We therefore felt it to be our duty to institute an inquiry touching said rumor, and are happy to say that we believe the same to be utterly false and groundless -- our confidence in the Rev. Dr. Lacey, and of the efficiency and good management of the school under his charge is undiminished, and we have pleasure in recommending it to the patronage of the citizens of Pittsburgh, and of the public generally, as entitled to their confidence.

A.L. Kerr, H. Brunot, A. Beckham, Andrew Watson, Gabriel Adams, A. Horbach, Sr., B. Weaver, O. Metcalf, Alex. M'Kee, Wm. Arthurs, Wm. Lippincott.

I have had ample opportunity of seeing and knowing the manner in which Dr. Lacey's Institute has been conducted since it was established in the vicinity of this city, and do not hesitate to say that I consider it well entitled to the confidence of the public. Reports have been circulated, which, if true, would injure the reputation of the institution, but I am fully satisfied that they are groundless.

A. Hays, M.D.
May 8, 1837.

The undersigned are well acquainted with the character of the Rev. Doctor Lacey, and of the Institution under his care, and cordially concur in the recommendation of it to the public, believing it not surpassed in efficiency and propriety of management by any similar institution in the country.

Samuel Neale, M.D.,
John Little,
John Thaw.

The undersigned has been personally acquainted with the Rev. Dr. Lacey for nearly twenty years, and

in all that time he has never known or heard any thing tending to impair his reputation as a man or as a minister of Christ; and after particular inquiry he is fully satisfied that the rumor alluded to in the within certificate, is utterly false and groundless and ought not to diminish the public confidence in the Institution under his care.

George Upfold
Rector of Trinity Church, Pittsburgh.

Notice dated: May 9. [152]

In his May, 1837 report to the Annual Convention of the Diocese of Pennsylvania, Rev. Lacey discussed the circumstances and history of his relocation to Pittsburgh and founding of St. Paul's Church, Laceyville:

Report of the Rev. W. B. Lacey, D. D. Rector of St. Paul's Church, Laceyville, Allegheny county.

Baptisms, infants, 11; marriages, 7; confirmed, 9; communicants, 12; individuals attached to the congregation, about 50. Circumstances arising from

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[152] The Daily Pittsburgh Gazette, Tuesday May 9, 1837, page 2, col. 6. The notice appears to have been continuously published through August 25, 1837.

the infancy of the Church, prevent a fuller report.

When, from domestic circumstances and declining health, I deemed it my duty to relinquish some of the severe duties of the Christian ministry, it was under the full conviction I had no right to do so, unless in exact conformity with the indications of divine Providence. Consequently, on resigning my charge of St. Peter's Church, in the city of Albany, in 1832, I resolved to devote as much of my time to the immediate interests of the Church, as other duties would permit; and on removing to this vicinity, commenced the performance of public worship, on Sundays, in my own house. On the 1st of August, 1834, a congregation was duly organized, by the name of St. Paul's Church, Laceyville; and having accepted the rectorship of this Church, immediately on its organization, I have since endeavored to perform the duties of the office. On the 15th of September, 1835, assisted by the Rev. Mr. Hilton, I laid the corner stone of the Church edifice; and although, from circumstances beyond our control, the completion of the building has been delayed longer than we had expected, it is now ready for consecration. The edifice is built in the Gothic order, of substantial materials, and presents to the eastern limits of Pittsburgh, a very handsome appearance. We have an organ now in the

> Church, a good choir, and all other things requisite for public worship, in proper order.
>
> What will be the success of this enterprise, time alone can disclose. Its progress thus far, has afforded me great satisfaction, especially as it opens to me the prospect of ending my days in the service of that Church, which has long been the object of my admiration and love. [153]

On August 5, 1837, Agnes Irwin, who owned the Erin Hill Estate, which had been the original location of the Institute, advertised for a new tenant to take possession on or after October 1 of that year. The advertisement provides a description of the building and grounds at which the Institute was first conducted:

> The subscriber will rent for one or more years, the following described property, situate in Pitt township, Allegheny county, within one mile of the city of Pittsburgh:
>
> 1st. The Mansion House, on the Erin Hill estate, formerly occupied by the Rev. Dr. Lacey, together

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[153] Journal of the Fifty-Third Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 16-18, 1837, Philadelphia, 1837, page 63.

with about 10 acres of land thereunto attached, and occupied with the same, including a spacious garden, garden and spring house, &c. The building is a large double two story house, with every convenience which could be desired by a tenant--including an orchard of fine fruit.

2d. A farm, adjoining thereto, containing from 26 to 30 acres on which there is erected a good farm house, barn, and orchard, with an excellent pump of water at the door. The land is situate on the right hand side of Coal Hill Turnpike road leading from Pittsburgh, eastwardly. Also several vacant fields on the left hand side of the road, which will also be rented. Also an extensive range of stone quarries on the said road, which have been opened and are in good working condition.

Of all the above described pieces of property, possession can be delivered on the first day of October next.

Agness Irwin.
Aug. 5. [154]

This notice appears to have been published continuously until at least through March 13, 1838. Simultaneously, on

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[154] The Daily Pittsburgh Gazette, Saturday, August 5, 1837, page 2, col. 6.

August 5, Agnes Irwin published an offer to rent the house in which she was currently residing. [155] By this time, the Institute had been relocated to Laceyville.

On April 11, 1838, a legal notice of a lawsuit seeking enforcement of mechanics liens on the property of St. Paul's Church, Laceyville, was published:

> In the court of Common Pleas of Allegheny County, of March Term, 1838, No. 405.
> John L. Arthurs, for the use of Wm. Arthurs,
> vs.
> Wm. B. Lacey, Rector, H. Gamble, H. Hammon, Jr., Church Wardens, and Thomas Wright, Geo. Perkins, J.L. Arthurs, Joseph Hill, Thos. Daft, D.M. Curry, F.L. Snowden, A.R. Lewis, Wm. Wilson and C. Burton, Vestry men of St. Paul's Church, Laceyville.
> Sci. Fa. Sur Mechanics' Lien, No. 1, December Term, 1837, Returnable 1st Monday, May next.
>
> Alleghey County, ss.
>
> The Commonwealth of Pennsylvania to the Sheriff of Alleghey County, greeting:

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[155] The Daily Pittsburgh Gazette, Saturday, August 5, 1837, page 2, col. 5.

Whereas, John L. Arthurs, for use of William Arthurs, hath filed a claim in our Court of Common Pleas, for the county of Allegheny, against William B. Lacey, Rector, H. Gamble, H. Hammon, Jr., Church Wardens, Thomas Wright, G. Perkins, J.L. Arthurs, Joseph Hill, Thomas Daft, D.M. Curry, F.L. Snowden, A.R. Lewis, W. Wilson and C. Burton, Vestry men of St. Paul's Church, Laceyville, for the sum of fifteen hundred and ninety dollars and nine cents, for work and labor done, performed, and bestowed, in and about the erection and construction of a certain building or tenement, to wit. All that stone Church called St. Paul's Church, Laceyville, erected upon Lots Nos. 77 and 78 , in the village of Laceyville, Pitt township, Allegheny county, each lot containing seventy feet in front on Seminary street, by one hundred feet in depth; bounded on the east by lot No. 79; on the west by lot No. 76.

And whereas it is alleged, that the said sum still remains due and unpaid to the said John L. Arthurs, for use, &c. Now we command you that you make known to the said Rector, Wardens and Vestry men, and all such persons as may hold or occupy the said building, that they be and appear before the Judges of our Court...to show cause...why the said sum of fifteen hundred and ninety-nine dollars and nine

cents, should not be levied against the said building to the use of the said John L. Arthurs, &c., according to the form and effect of the act of Assembly, in such case made and provided, if to him it shall seem expedient, and have you them there this writ. [156]

Rev. Lacey does not appear to have been present at the Annual Convention of the Diocese of Pennsylvania, held May 15-17, 1838, but submitted the following Parochial Report:

Report of the Rev. William B. Lacey, D. D., Rector of St. Paul's Church, Laceyville, Allegheny county. [for the year ended May 1, 1938]

Marriages, 4; baptisms, 9; catechumens, 12; communicants, 10.

The prospects of St. Paul's are decidedly better at the present time, than at any former period. Having obtained a local habitation and a name, the members are beginning to feel that unity and zeal, which are generally consequent on such an event. The church is finished and waits your convenience for

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[156] The Daily Pittsburgh Gazette, Vol. V., No. 218, Wednesday, April 11, 1838, Page 2, col. 6.

consecration.

As an apology for omitting the prescribed collection, the Rector begs leave respectfully to state, that the Church was erected expressly for the benefit of the families living on the Eastern borders of Pittsburgh, who are in very straightened circumstances; that although he officiates gratuitously, and the pews have been sold so low, that their proceeds have not covered one half of the expenses of the building, yet it is difficult for the Congregation to meet even the necessary expenses of keeping the Church open, while the vestry are still in debt for the erection of the edifice, three or four hundred dollars. Under these circumstances it is our duty to apply our funds to meet our own wants. In the course of a few years, the congregation of St. Paul's will, in proportion to their means, be as liberal, I doubt not, as any other congregation. In the mean time, collections for general purposes, would be a mere affectation of liberality. [157]

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[157] Journal of the Proceedings of the Fifty-Fourth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 15-17, 1838, published Philadelphia, 1838, page 62. Note that the amount of the debt he mentions is $300-400, not the $1500 claimed in the suit of Arthurs, above.

On October 6, 1838, Bishop Onderdonk consecrated St. Paul's Church, Laceyville, which he described as “a small but substantial and well finished structure." [158]

On November 8, 1838, Rev. Lacey’s third grandchild, Rufus Wheeler Peckham, Jr. was born at Albany, the third son of his daughter Isabella. Rufus would follow his father and older brother Wheeler in the practice of law, and, like Wheeler, he would be nominated by Grover Cleveland to the U. S. Supreme Court. Unlike Wheeler, however, he was confirmed in only six days and remained an Associate Justice of the Court from 1895 until his death in 1909.

In 1838, Rev. Lacey delivered an address on “The Best Process of Scholastic Instruction" in the Cumberland Presbyterian Church, for the students and faculty of Madison College, which was subsequently published. [159]

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[158] Journal of the Proceedings of the Fifty-Fifth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 21-23, 1839, page16.

[159] “An address on the best process of scholastic instruction : delivered in the Cumberland Presbyterian Church, before the faculty, students and friends of Madison College, Uniontown, Pennsylvania”, published by Johnston and Stockton, Pittsburgh, 1838.

Rev. Lacey did not attend the Annual Convention of the Diocese of Pennsylvania, held May 21-23, 1839, but submitted a brief Parochial Report:

> Report of the Rev. W. B. Lacey, D. D. Rector of St. Paul's Church, Laceyville, Allegheny county. [for the year ended May 1, 1839]
>
> Baptism of infants, 10; adults, 2: communicants, 10: confirmed, 8. [160]

In May, 1839, a sale was held in at Concert Hall, Pittsburgh, to raise funds toward the debts of St. Paul's Church:

> Ladies Sale.
>
> Ladies of Pittsburgh and its vicinity will hold a sale of useful and fancy articles, in Concert Hall, Penn Street, near the Exchange, on the 21st and 22nd of the present month, the profits of which will be applied to the liquidation of the debts of St. Paul's Church, Laceyville.-- Ladies in Philadelphia and other places having furnished articles of novelty

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[160] Journal of the Proceedings of the Fifty-Fifth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 21-23, 1839, page 55.

> and great beauty, it is hoped the sale will be worthy of the attendance and patronage of the most tasteful of our citizens. Admittance 25 cents for grown persons and 12 ½ cents for children. May 18. [161]

Harris' Pittsburgh & Allegheny Directory for 1839, identifies Rev. Lacey as "rector St. Paul's" as well as the "principal of female collegiate institute and seminary". [162] The same issue of the Directory also includes a listing for the "Western Collegiate Institute for Young Ladies, Laceyville". [163]

On September 7, 1839, Theresa Elizabeth Lacey was born. She is consistently identified in various Census records as having been born in Pennsylvania, so it appears that the family left Pittsburgh sometime after that date. Hannah Elizabeth Lacey, who died in Baton Rouge on February 14, 1841, was likely also born in Pennsylvania, but no information on either her date of birth or age at death has been located.

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[161] The Daily Pittsburgh Gazette - May 20, 1839, page 2, col. 6.

[162] Harris' Pittsburgh & Allegheny Directory, by Issac Harris, Pittsburgh, 1839, pages 73.

[163] Id., page 120.

Before leaving the account of Rev. Lacey's years in Pittsburgh, the relocation of the Western Collegiate Institute to "Laceyville" and the subsequent acquisition of its facilities by William Passavant for his Pittsburgh Infirmary will be discussed. As indicated above, the Institute was relocated to Laceyville from Erin Hill some time after 1835. As the cornerstone for St. Paul's was laid on September 15, 1835, it is assumed that the property was acquired in 1835. Either at the same time or shortly afterward, it appears that Rev. Lacey secured the adjacent property for what became the second location of the Institute. This area, which was outside the city limits of Pittsburgh, became known as Laceyville. As indicated above, the first mention of Laceyville that has been found is the product endorsement by Rev. Lacey, dated June 16, 1836, suggesting the relocation had been completed by that time. When the Institute published the notice concerning its Spring term for 1837, referenced above, the location was identified as "Laceyville, near Pittsburgh".

The available maps from the early 1830s show the land in this area was owned by "Roberts" and that the current Roberts Street had not yet been extended into this area. [164] It is assumed the extension was made around the

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[164] "Map of Pittsburgh and its environs", Jean Barbeau and Lewis Keyon, Pittsburgh, 1830, in Darlington Digital Library Map Collection, University of Pittsburgh; "Map of Pittsburgh and its environs", Johnston & Stockton,

time St. Paul's was constructed, beginning in 1835. Roberts Street was eventually extended to what is today Reed Street, which at the time was know as "Lacey Street." St. Paul's Church and the second location of the Institute were located on the west side of Roberts Street, extending to the intersection with Lacey/Reed Street.

After Rev. Lacey left Pittsburgh, the buildings of the Institute were utilized by Rev. Herman Dyer for a boarding school for boys for several years, beginning in the spring of 1840. [165] Rev. Dyer replaced Rev. Lacey as rector of St. Paul's Church on May 10, 1840. [166] Rev. Dyer resigned from both St. Paul's and Western University,

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Pittsburgh, 1835, in Darlington Digital Library Map Collection, University of Pittsburgh.

[165] See: The Daily Pittsburgh Gazette, Vol. II., No. 221, Monday, April 13, 1840, page 3, col. 1, announcing the commencement on April 13, 1840, of the school at Laceyville, and Harris' General Business Directory of the Cities of Pittsburgh and Allegheny, by Issac Harris, Pittsburgh, 1841, page 116: "The Rev. H. Dyer, of the Episcopal church, conducts a seminary in the building formerly occupied by Dr. Lacey."

[166] Journal of the 57th Convention of the Protestant Episcopal Church in the State of Pennsylvania, Issue 57, 1841, page 52.

where he was then a professor, in February, 1849. [167]

The building and lands in Laceyville, which had been utilized by the Institute, were purchased in 1849 by Rev. William A. Passavant, the brother of Rev. Lacey's former pupil Virginia Passavant, mentioned above. Rev. Passavant acquired the property as the second location of his Pittsburgh Infirmary, which eventually would become Passavant Memorial Hospital. An 1872 map of the Eleventh Ward of Pittsburgh, shows the precise location of "St. Paul's Episcopal Church" and the "Pittsburgh Infirmary" on Roberts Street, with East Wing of the Infirmary across and on the south side of Reed street. [168] The map depicts these buildings in precisely the same location as they were depicted in two surviving lithographs,

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[167] Journal of the proceedings of the Sixty-Fifth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St Andrew's Church, Philadelphia, May 15-18, 1849, page 28. As Rev. Lacey had done before him, Rev. Dyer served as Rector of St. Paul's "for several years without compensation."

[168] 1872 Map of the Eleventh Ward of Pittsburgh, from Atlas of the Cities of Pittsburgh, Allegheny, and the adjoining boroughs, from actual surveys & official records, compiled & published by G.M. Hopkins & Co., 320 Walnut St., Philadelphia, 1872, digital copy in the David Rumsey Map Collection Database.

dating from around 1850. [169] An 1852 map of the same area identifies an alley, which appears just north of St. Paul's Church on the 1872 map, as "Seminary Alley". [170]

The 1872 Map of the Eleventh Ward, mentioned above, also shows the property of Charles Irwin, on Addison Street, which runs from Hill to Reed Streets. The location of the Erin Hill mansion appears to be depicted adjacent to Addison, between Hill and Rose Streets. [171]

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[169] The earlier of the two lithographs appears in The Life and Letters of W. A. Passavant, D. D., by G.H. Gerberding, Greenville, Pennsylvania, 1906, facing page 176. The second, which depicts in addition the "Eastern Wing", in the possession of the University of Pittsburgh's Historic Pittsburgh Image Collections, is dated circa 1850, and inscribed "Pittsburgh Infirmary Eastern Wing" and "Parent Deaconess Institute for United States", by Wegner, Buechner & Muelle.

[170] Pittsburgh, published by Woodward & Rowlands, Pittsburgh, taken from R.E. McGowin's Map of Pittsburgh, engraved and printed by Schuchman & Haunlein, 1852, digital copy in the David Rumsey Map Collection Database.

[171] 1872 Map of the Eleventh Ward of Pittsburgh, from Atlas of the Cities of Pittsburgh, Allegheny, and the adjoining boroughs, from actual surveys & official records, compiled & published by G.M. Hopkins & Co., 320 Walnut St., Philadelphia, 1872, digital copy in the David Rumsey Map Collection Database.

The location of the Erin Hill estate and mansion are depicted on earlier maps, dating from 1830 and 1835, but were not at that time adjacent to any street. [172]

Fleming's History of Pittsburgh and Environs confirms the fact that the original Pittsburgh Infirmary, located in Allegheny, was "removed to Pittsburgh to a building formerly occupied by a female seminary on Roberts street, which was located on the square opposite the present site." [173] A more recent history states that the Passavant Hospital was "located in the Lower Hill District at the corner of Roberts and Reed Streets" and that the building at that location was constructed in 1895, where the hospital remained until it was "relocated to the suburbs of Pittsburgh in the mid-1960s, and this building was demolished." [174]

A biography of Rev. William Passavant indicates the he was obliged to relocate his infirmary from its original location in the summer of 1849, due to pressure from a local mob, as well as city officials, who objected to

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[172] See note 165, above.

[173] History of Pittsburgh and Environs, by George Thornton Fleming, Vol. II, The American Historical Society, Inc., 1922, page 278.

[174] Pittsburgh: 1900-1945, Michael Eversmeyer, Arcadia Publishing, 2009, page 63.

his treatment of the victims of cholera, and provides the following account of the relocation of the infirmary:

> Mr. Passavant had often looked upon the hills of Lacyville [sic] as a desirable place for a hospital...The Lacyville road led over a high hill on which stood a spacious building occupied by Rev. Dr. Lacy and his female seminary. The building stood alone with no other house near it. Mr. Passavant had previously negotiated for the purchase of this property. He had tried to interest others in it but up to this time his success had been small...The building was empty just now, as it was the time of the summer vacation, except that Dr. Lacy occupied one room in the corner. Mr. Passavant went in, obtained an option on it and got permission to unload his patients...Mr. Passavant now succeeded in interesting some of his liberal friends, and the seminary together with its fine garden was purchased for five thousand five hundred dollars. [175]

The biographer obviously confused the occupant of the building in 1849 with Rev. Lacey, who had left Pittsburgh

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[175] The Life and Letters of W. A. Passavant, D. D., by G.H. Gerberding, Greenville, Pennsylvania, 1906, pages 186-87.

almost 10 years earlier. The occupant was likely Professor Lemuel Stephens, mentioned in the following account, quoted from a report given by Rev. Passavant, himself:

> An immediate possession was indispensable, owing to the above mentioned cause; the lease of Prof. Stevens, which had several years to run, was bought out, and the hospital removed in the month of June to its present location. The buildings had been suffered to go to decay and were much out of repair; but during the summer the whole was painted within and without; new floors laid in the kitchen, dining room and wash house; the chimneys carefully repaired and built higher, to guard against fire; a considerable portion of the roof renewed; most of the rooms and wards papered, and one room neatly fitted up for the purposes of a chapel. A new board fence was also built on one side of the garden, and the yard in front of the house enclosed with a substantial iron railing. Various alterations were also made to adapt the premises to their present use. Considerable expense was thus incurred, but the additional comfort, convenience and space, which were thereby gained, fully justify all the outlay.
>
> The location of the Institution is one of the most beautiful and commanding within the city limits, and overlooks the greater part of Pittsburgh, with

> portions of Allegheny, Manchester, Birmingham and the surrounding hills. From the garden, the course of the beautiful Ohio may be traced for many miles, while the Monongahela, with its broad breast of waters, seems like a tranquil lake sleeping in the valley below. In respect also to convenience, health and freedom from the noise and smoke, the situation is unequaled. The grounds belonging to this property consist of a front of one hundred and twenty feet, running back two hundred and forty feet to another street, and are laid out as a kitchen garden, affording also pleasant and suitable walks for convalescent patients. [176]

Professor Lemuel Stephens, was a professor at Western University, and is listed in Harris's Directory of Pittsburgh for 1847, as residing at the “corner of Lacey and Overhill”, which was the next street uphill from Roberts. [177] It is not known whether Professor Stephens leased the facility for use as a school or whether or not Rev. Lacey remained its owner until it was purchased by Rev. Passavant.

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[176] The Life and Letters of W. A. Passavant, D. D., by G.H. Gerberding, Greenville, Pennsylvania, 1906, pages 187-88.

[177] Harris's General Business Directory of the Cities of Pittsburgh & Allegheny, by Issac Harris, fifth edition, Pittsburgh, 1847, page 146.

In his report to the 56th Convention in May, 1840, the Bishop of the Diocese of Pennsylvania reported that during the prior year he had granted a Letter of Dismission to Rev. Lacey to the Diocese of Louisiana. [178]

BATON ROUGE/JACKSON, LA - 1839-1859.

The biographical "Sketch of the Rev. Dr. Lacey", prepared by Rev. Hooper, indicates that Rev. Lacey's decision to relocate to Louisiana was based upon health considerations: "his health compelled him to seek a more genial climate". [179] It is not known precisely when the Lacey family left Pittsburgh, but it was likely between October and early December, given Theresa Lacey's birth in Pennsylvania on September 7, 1839. In a letter to his daughter, Isabella, Rev. Lacey indicated that he had been

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[178] Journal of the Proceedings of the Fifty-Sixth Convention of the Protestant Episcopal Church in the State of Pennsylvania, held in St. Andrew's Church, Philadelphia, May 19-21, 1840, Philadelphia, 1840, page 17.

[179] Omitted appendices to A History of Saint Peter's Church in the City of Albany, by Rev. Joseph Hooper, Albany, New York, included in "St. Peter's Protestant Episcopal Church (Albany, NY) Records, 1708-1915", SC19680, Box 16, Folder EL, Manuscripts and Special Collections, New York State Library, Albany, New York.

obliged to give a note to the captain of the steamboat to pay for his family's passage to Baton Rouge. [180] The note was for a term of 90 days and became due the first of March, 1840, suggesting it had been given in early December, 1839.

Rev. Lacey became President of Baton Rouge College on January 1, 1840 and held that position until June 14, 1841. [181] Baton Rouge College was organized in Baton Rouge in 1837, the successor to the Baton Rouge Academy, which had been founded in 1820. Rev. Lacey was the second President of the College, succeeding Pierre Dubayle, and he was followed by another Episcopal clergyman, R. H. Ranney, who served as a professor during Rev. Lacey's tenure. [182]

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[180] Letter of Rev. Lacey to Isabella Lacey Peckham, March 10, 1840, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

[181] Herman Cope Duncan, The Diocese of Louisiana, Some of its History, 1838-1888, New Orleans, 1888, page 239.

[182] Catalogue entry for College of Baton Rouge. Records, 1836-1853, Mss. 78, Manuscript Resources on Business History in the Louisiana and Lower Mississippi Valley Collections, Special Collections, Louisiana State University Libraries.

Rev. Lacey was one of only five clergy residing in the Diocese of Louisiana, as of its Second Convention, January 16, 1840. [183] There is no indication that he was actually present at the Convention, but according to the Journal the "President of the Standing Committee read a dismissory letter from the Bishop of Pennsylvania, transferring the Rev. William B. Lacey, DD, from that Diocese to the Diocese of Louisiana." [184]

A letter from Rev. Lacey to his daughter Isabella, dated "College of Baton Rouge, March 10, 1840", has been preserved, which describes the financial difficulties he had endured in relocating to Baton Rouge, as well as his satisfaction in having undertaken the move:

> My dear daughter,
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> You and Geo. write me as if I have the command of finances equal to my wishes; but I assure you this is not the case. When I left Pittsburgh all the money I could possibly collect was not sufficient to pay my passage to this place, once my family had entered

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[183] Journal of the Proceedings of the Second Convention of the Protestant Episcopal Church in the Diocese of Louisiana, held in Christ Church, New Orleans, January 16, 1840, page 2.

[184] Id., page 18.

the steam boat that was to bring us to Baton Rouge. I was vexed by Massilon's creditors and obliged to pay his debts. Judgment was given against me because I have sometimes employed him to do business for me. Under the circumstances I was obliged to satisfy the judgements, or be detained a prisoner. Rather than submit to this, I paid out almost my last cent, and gave my note to the Captain for the passage money payable in 90 days. The note became due the first of the present month and I have hard work to raise the money, since at the present time, I have not one cent that I can call my own. I am also in debt at Pittsburgh to [illegible] and others, and shall be very much straightened in making payment. If you knew how I have been embarrassed the last three years, in consequence of building my establishment at Laceyville, you would certainly be a little more sparing of your remarks.

In coming to this place I have materially improved my situation. My present income will enable me in a short time to pay off my debts, and to live more liberally.

In regard to Massilon he will be obliged to remain in Albany till next fall. To come here at this season would be inevitable death. Our warmest weather is

about commencing, such by the time he can arrive the sickly season will begin, and coming directly from a high, northern climate he would stand no chance for his life. Strangers must come here in the fall, and get somewhat acclimated before the hot weather begins, or they will most likely die.

Besides, when Massilon comes, George must come with him. It is utterly unfit to come alone, and I can not consent for both of them to come at this time, & run the hazzard of getting sick and dieing. In the fall I hope to be able to send money sufficient to bear their expenses and pay what may be due. By that time I shall have become better acquainted here, and shall be more likely to obtain a loan than at present, for I forsee that of my own means I shall not, even then, be able to accomplish my wishes. In the mean time I wish you to provide a comfortable, but cheap place for Massilon to board at, and I will pay the expense. This is the only arrangement I can make at present. As to sending money now it is utterly out of my power. Be my wishes what they may, it is not possible for me to do more than I have proposed.

This is a delightful place, and the climate, in the winter exceeds any thing which I had formed conception before I arrived here. In December we

have green vegetables, [illegible] hanging in the garden and many of the fruit trees in full foliage. Often in January the sun was too hot to walk out without an umbrella. Almost through the whole of February we had clear, splendid weather. Some of our nights in the present month have been uncomfortably warm. The bay trees, rosebushes and many other shrubs are now in full bloom. From the front door of the college buildings, we have a delightful view of the Mississippi for several miles, with steam boats, and rigged vessels constantly passing before us. The country from this to N. Orleans (130 miles) is the finest I ever saw. N.O. is a beautiful city, containing in proportion to its population more fine edifices than any other city I am acquainted with. My salary amounts at present, with the prospect of increase, to about 3500 dollars, and the provision of my whole family. I am not only pleased, but delighted with the place. We have a number of very [illegible] and very fine young ladies in our school. I have one for George.

Wm. B. Lacey [185]

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[185] Letter of Rev. Lacey to Isabella Lacey Peckham, March 10, 1840, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

George Lacey had remained in Albany, studying law at the time the family relocated. The references to "Massilon" appear to be to A.M. Lacey, who is referred to in other letters as "Mass" and may have been named for Jean Baptiste Massillon, a French Catholic bishop, whose writings were likely known by Rev. Lacey. [186] The use of the term "embarrassed" in reference to his activities at Laceyville is used in the sense of having become indebted as a result of those undertakings.

On June 23, 1840, Rev. and Elizabeth Lacey's second son, Edward Lacey, died at Baton Rouge. Except for a brief notice in the Baton Rouge Gazette, June 27, 1840 -- "Died: Edward Lacey, on the 23rd; aged 4; son of Dr. W.B. Lacey" -- nothing further is known of him. [187]

Rev. Lacey appears in the 1840 US Census in Ward 1, East Baton Rouge, as head of a household consisting of 2 males, 10 females, plus 70 students. [188] The male members of the family at that time included Rev. Lacey and William, suggesting the enumeration occurred after Edward's death in June. This also provides additional

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[186] en.wikipedia.org/wiki/Jean_Baptiste_Massillon

[187] Baton Rouge Gazette, June 27, 1840.

[188] 1840 Census, East Baton Rouge, Louisiana, Ward 1, Page 76, Line 7.

support the conclusion that A. M. Lacey, had not yet come to Louisiana and was the “Massilon” referred to in Rev. Lacey’s March 10, 1840 letter. The female members of the family would have included his wife, Elizabeth, and daughters, Mary, Catherine, Sarah, Hannah and Theresa. Who the other four females were is unknown, but they may have included Elizabeth’s sister, Jane Smith.

Rev. Lacey does not appear to have been present at the 1841 Convention of the Diocese of Louisiana, held on January 21, 1841, and did not submit any report, but was “nominated and appointed" a Delegate to the General Convention to be held in 1841. [189]

On February 14, 1841, Rev. and Elizabeth Lacey’s daughter, Hannah Elizabeth, died at Baton Rouge. [190]

George S. Lacey, who was residing in Albany, studying law, at the time the family relocated to Louisiana, apparently made the trip in the fall of 1840, as Rev. Lacey had suggested in his March 10, 1840 letter to Isabella, most likely accompanied by A. M. Lacey. In a letter to his sister Isabella, dated Baton Rouge, April 22, 1841, George

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[189] Journal of the Third Convention of the Diocese of Louisiana, Christ Church, New Orleans, January 21, 1841, page 21.

[190] Baton Rouge Gazette, February 20, 1841.

reported that he was then engaged in studies for the bar examination and that he hoped to be admitted in January, 1842 and, afterward, to practice in New Orleans. [191] The letter reflects his early view of Baton Rouge, which apparently was to change, as he subsequently resided there for many years:

> I have no prejudice against the south in any respect whatever. I fear not the climate and esteem the people, but still there is something in being in a strange country & amongst strangers which is not altogether pleasant. As for Baton Rouge, the place of our residence, I must say that is the meanest little town I ever was in, there is no excitement, no enterprise or nothing going on whatever. [192]

George indicates that Rev. Lacey, whose "health has not for a long time been so good", had accepted an offer of the trustees of the College of Louisiana in Jackson and that the family would be moving there in August, 1841:

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[191] Letter of George S. Lacey to Isabella Lacey Peckham, dated April 22, 1841, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

[192] Id.

> I believe before mentioned that Father has some intention to go to Jackson. The trustees of that college have at last prevailed upon him to accept their offer & he will move to that place next August. The college of Jackson is conducted on the plan of the northern colleges and is about the best in the State. The duties of father will not be very arduous; and his salary which is already running, is to amount to $3500.00 per annum for life if he sees proper to remain there. [193]

It is not known why Rev. Lacey decided to leave the College of Baton Rouge for the College of Louisiana in Jackson. The salary and benefits he currently was receiving at Baton Rouge appear to have been at least equal to those promised at Jackson. [194] The stability of the College of Louisiana was tenuous at best. The president had resigned in the summer of 1840 and the Board's first choice for

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[193] Id.

[194] Letter of Rev. Lacey to Isabella Lacey Peckham, dated Baton Rouge, March 10, 1840, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744 ("My salary amounts at present, with the prospect of increase, to about 3500 dollars, and the provision of my whole family").

replacement had rejected their offer. [195] The College was already facing financial difficulties and the Board was considering measures to reduce the salaries of the president and faculty, including “the ‘expediency’ of setting the president's salary at $5,000 plus tuition fees, out of which amount he would run the College and pay professors”. [196] At its December 18, 1840 meeting the Board had “elected” Rev. Lacey and commenced negotiations to secure his services. [197] He had rejected the initial offer as too low, but after the secretary, P. Fishburn, and some additional members of the Board "took it upon themselves to meet Dr. Lacey's terms for more money out of their own pockets", he had accepted their offer. [198] At its May, 1841 meeting, the Board approved this arrangement and "augmented it by granting Dr. Lacey a residence ‘as an equivalent in money not exceeding five hundred dollars per annum’." [199]

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[195] Centenary College of Louisiana, 1825-2000: The Biography of an American Academ, by Lee Morgan, Centenary College of Louisiana Press, 2008, page 17.

[196] Id.

[197] Id.

[198] Id.

[199] Id.

The Diocese of Louisiana held a Special Convention in New Orleans on May 20, 1841, but Rev. Lacey does not appear to have been present. [200] The Journal of the General Convention, held in October, 1841, does not indicate that Rev. Lacey attended that convention, but includes him in the List of Clergy, as of October, 1841, as "President of the College at Jackson". [201] The report to the General Convention of the Bishop of Louisiana, Leonidas Polk, indicates that Rev. Lacey was the first minister of the Episcopal Church to officiate at Baton Rouge. [202] Regarding his visit to Baton Rouge, Bishop Polk reported that:

> Until recently, no Minister of our Church, so far as I am informed, has ever officiated here. It was, at the time of my visit, occupied by the Rev. Dr. Lacey, late of Pennsylvania, who had gone thither upon the invitation of the Trustees of the Baton Rouge College, to take charge of that institution as its President. Dr. Lacey was assisted in the labors of

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[200] Journal of the Special Convention of the Diocese of Louisiana, Christ Church, New Orleans, May 20, 1841.

[201] Journal of the Proceedings of the Protestant Episcopal Church in the United States, assembled in a General Convention held in New York City, October 6-19, 1841, pages 6, 11, 193.

[202] Id., page 167.

> the male department by the Rev. Mr. Ranney, late a Missionary in Mississippi, who also alternated with him in the performance of the services of the Church on Sunday. [203]

Given the unusual circumstances under which he was hired as President of the College of Louisiana and the underlying financial difficulties that the College was already facing, it is not surprising that problems rose almost immediately. At its December 14, 1841, meeting the Board, "smarting over the high-handed and unconventional procedures...in the hiring of President Lacey" debated the question of when Rev. Lacey's salary was to commence. [204] At this same meetings another issue was raised:

> Lacey...had written a work on moral philosophy, which he had apparently begun using as a text in the classroom...Colonel Hamilton, a member of the board, charged that Lacey's publication contained "doctrines inimical to Southern interests and institutions". [205]

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[203] Id.

[204] Centenary College of Louisiana, 1825-2000: The Biography of an American Academy, Lee Morgan, Centenary College of Louisiana Press, 2008, pages 17-18.

[205] Id.

In response, the Board adopted a resolution that Wayland on Moral Philosophy and Paley on The Evidences of Christianity should be utilized, instead of Rev. Lacey's book. [206] The objections raised by Colonel Hamilton no doubt had reference to the following portions of Rev. Lacey's System of Moral Philosophy:

> In the enumeration of domestic duties we have not mentioned the obligation of slaves; because slavery, in our view, is inconsistent with morality...
>
> Slavery...in its ordinary acceptation, is utterly unjustifiable. Its tendency is wholly bad. It promotes in the master haughty and cruel feelings, indolent and dissipated habits, and renders the slave degraded, unhappy, and comparatively useless. It is at war with that great and fundamental principle of good morals, which requires every one to contribute to the utmost of his ability to the production of the greatest possible amount of human happiness. Whatever action conforms to this rule is moral, and whatever action does not conform to it is immoral. [207]

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[206] Id.

[207] A System of Moral Philosophy, or, Christian Ethics, William B. Lacey, Pittsburgh, 1835, pages 272-73.

While Rev. Lacey's conclusions regarding the immorality of slavery would find almost unanimous approval among modern readers, they would have been considered radical in 1841. At that time the vast majority of the population continued to view slavery as a part of the natural order. It had been legally enshrined as such in the U.S. Constitution and was considered by the Church to have the sanction of Scripture. The Bishop of Louisiana, for example, based his teaching on the subject of slavery, not upon philosophical arguments, but rather upon the teachings of the Apostle Paul regarding the duties of masters to slaves. From the beginning of his tenure, Bishop Polk emphasized the obligation of masters to treat slaves as dependents and to provide adequately for all of their needs, including spiritual needs and religious instruction. [208] In addition to his teaching, Bishop Polk sought to set an example in this regard. Thus, rather than obtaining a home in New Orleans or Baton Rouge upon moving to Louisiana, he instead acquired and operated a sugar plantation in Lafourche Parish with the specific intention of

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[208] See, e.g., Journal of the Fifth Annual Convention of the Diocese of Louisiana, held in Grace Church, St. Francisville, January 18-20, 1843, pages 7-8; Journal of the Proceedings of the Twentieth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Christ Church, New Orleans, May 6, 1858, pages 26-27 ("the dependence of the slave, has, for its reciprocal, the responsibility of the master.")

demonstrating the appropriate treatment of slaves. [209] It is doubtful that Rev. Lacey ever modified his position regarding the morality of slavery, given that he had derived it through reasoned argument, based upon what he considered to be fundamental ethical principles. However, it appears that he did accommodate himself to the teaching of Bishop Polk, at least to the extent of emulating his example. As indicated below, by 1850 Rev. Lacey held a small number of slaves, himself, although he does not appear to have retained any after relocating to Mississippi.

The Journal of the Third Convention of the Diocese of Louisiana, held January 19, 1842, included Rev. Lacey in the list of clergy as "President of the College of Louisiana, Jackson." [210] He submitted no report, but Rev. Ranney, who had replaced Rev. Lacey as President of the College at Baton Rouge, reported:

> During the first half of the past year. Dr. Lacey and myself officiated conjointly every Sunday, with one or two exceptions, at Baton Rouge in a room politely tendered by the officers of the garrison.

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[209] Leonidas Polk, Bishop and General, by William M. Polk, London, 1893, Vol. 1, page 155-57.

[210] Journal of the Third Convention of the Diocese of Louisiana, Christ Church, New Orleans, January 19, 1842, p. 28.

> Since his departure. I have discharged the whole duty myself. [211]

Rev. Duncan's History of the Diocese of Louisiana reports that in 1842, after relocating to Jackson, Rev. Lacey "officiated on Sundays for the residents" and during the same year began holding services in Clinton. [212]

The Board of the College of Louisiana held a meeting on April 29, 1842, at which they voted to cut the salary of the President to $2,500 a year and those of the professors to $1,500 per year. [213] In addition, they re-visited the issue relating Rev. Lacey's book on moral philosophy, having appointed a committee to study the issue during the interim:

> The Reverend John Montgomery of that committee now reported that the committee had done nothing

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[211] Id. p. 34.

[212] The Diocese of Louisiana, Some of its History, 1838-1888, complied by the Rev. Herman Cope Duncan, M.A., 1888, pages 115, 231. The congregation at Clinton was officially organized as a parish in 1852 and became St. Andrew's Episcopal Church, Clinton.

[213] Centenary College of Louisiana, 1825-2000: The Biography of an American Academy, by Lee Morgan, Centenary College of Louisiana Press, 2008, pages 18-19.

officially on the matter but that he personally had studied and highly approved President Lacey's book on the subject. Whereupon, the board reversed itself and sanctioned Lacey's book as the official text. [214]

On August 9, 1842, George S. Lacey married Eleanor M. Moore in Baton Rouge. [215] Mary Lacey was also married in the fall of 1842 to James G. Taliaferro, Jr., although the exact date is unknown. James either was at the time or had previously been a student of the College of Louisiana. [216]

On December 3, 1842, Rev. Lacey's youngest daughter, Elizabeth C. M. Lacey, who was called "Lida", was born at Jackson. In a letter to his daughter Isabella, dated "College of Louisiana, Jackson, December 28, 1842", Rev. Lacey announced the birth of Lida and the marriages of George and Mary:

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[214] Id.

[215] Baton Rouge Gazette, August 13, 1842, "George S. Lacey and Eleanor M. Moore, August 9, 1842, in Baton Rouge; Lacey of Jackson, Louisiana."

[216] Students of the College of Louisiana and Centenary College of Louisiana 1825-1902, 1902, page 2. James Taliaferro is listed as a student of the College of Louisiana, but not Centenary College, indicating he attended prior to the 1845 transition.

My dear daughter

I have this moment returned from St. Francisville where I assisted in celebrating the mass, and the nativity of St. John the Evangelist and found your letter on my table, loose no time in replying to it.

Since the 8th of August last I have had two children married, and one born. The last is a four week old, and is a very healthy pretty daughter, whom we have named "Eliza Coleman", after a particular family in this place. Eleanor, the wife of George, is a very amiable, accomplished young lady, and will probably make George an excellent wife. Mary left us a few days after receiving your letter, since has been at home in the Red River country, some two or three weeks. She has written one letter since her arrival at home and seems much pleased with her new relatives. She is an exceedingly amiable girl and worthy of a good husband; but whether she has in this respect obtained her desert, remains to be seen. Her husband is a young man of talent, good family and a collegiate education, but being a southern young man my hopes of his success are not very sanguine. I did not give my consent for Mary to marry him, although I did not oppose the match. It will be exceedingly grievous if he does not turn out well.

I should like to visit Albany next summer, but think it highly probable I shall not be able to do so. I accepted the Presidency of the College in this place on a salary of three thousand five hundred dollars, the institution receiving from the state twenty thousand dollars per annum. Since that time the state has become so embarrassed that a reduction of the appropriation to ten thousand dollars has become necessary and my salary has been reduced to two thousand five hundred dollars; and the prospect that a further reduction will be necessary, if not an entire extinction. Under the circumstances the contemplation of a visit costing five or six hundred dollars seems to be out of the question. My family is so large and expensive that economy is absolutely indispensable; and I often suffer much anxiety in respect to the issue even after the most rigid economy.

It would indeed be gratifying in the highest degree see you and your little children. I think of them almost every day and bitterly regret that destiny has separated me so far from them; but my offence is much alleviated in hearing that they are [illegible]. I hope you will spare no pains in giving them a good education. Such an education as will befit them in time and in Eternity. [portion cut off]

Catherine and Sarah were in St. Francisville with me on Christmas. They have in that parish a number of very interesting friends, and frequently pass with them a few days. We are all pretty well at present and generally enjoy good health. Jackson is, I believe, as healthy place as any in the union. I have never in any place enjoyed as good health as in this. Time, I am told by my friends, has dealt lightly by me; and that I look nearly as young as I did when I left Albany. I am however getting to be advanced in life, and cannot expect to survive many years. I was sixty years old the 23rd of September last. How many birthdays I shall still enjoy [is] a question I cannot solve, but according to the course of nature not many.

Our weather here is as warm as yours ordinarily in May. Nothing, indeed, can exceed our climate, especially in the fall and winter, with the exception of a few rainy weeks. I wish you were here to enjoy the weather of this winter.

Give my love to Rufus, Mrs. Livingston, and our friends and believe me to be your affectionate

Father

Wm. B. Lacey [217]

The Journal of the Fifth Annual Convention of the Diocese of Louisiana, held January 18, 1843, at Grace Church, St. Francisville, included Rev. Lacey in the list of clergy as "President of the College of Louisiana, Jackson" and reflects that he was appointed to two committees. [218] In his Address, Bishop Polk reported that:

> The Rev. Dr. Lacey, President of the College of Louisiana, Jackson, reported that, having no cure, he has officiated during the last year nearly every Sunday, either in Jackson, Clinton, or St. Francisville; having in that period baptised one infant, and celebrated two marriages. [219]

In the Journal of the Sixth Annual Convention Rev. Lacey is listed as "President of the College of Louisiana,

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[217] Letter of Rev. Lacey to Isabella Lacey Peckham, dated December 28, 1842, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

[218] Journal of the Fifth Annual Convention of the Diocese of Louisiana, Grace Church, St. Francisville, January 18, 1843, List of Clergy, page 14.

[219] Id., page13.

Jackson". [220] He was present at the Convention at Christ Church, New Orleans, June 14, 1844, read Morning Prayer and was appointed to two committees, in addition to a newly created Education Committee. [221] In his contribution to the Parochial Reports Rev. Lacey reported:

> That during the last year, he has performed divine service nearly every Sunday in the village of Jackson, and occasionally in other places. [222]

Rev. Duncan in his History of the Diocese of Louisiana reports that Rev. Lacey also held services at Ruth's Point and Harrisonburg, Louisiana, during 1844. [223]

The Board of the College of Louisiana held a meeting on February 6, 1845, at which a letter of

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[220] Journal of the Sixth Annual Convention of the Diocese of Louisiana, Trinity Church, Nachitoches, April 22, 1844, and Christ Church, New Orleans, June 15, 1844, List of Clergy.

[221] Id. pages 4, 5, 20, 23.

[222] Id. page 21.

[223] The Diocese of Louisiana, Some of its History, 1838-1888, complied by the Rev. Herman Cope Duncan, M.A., 1888, page 231.

resignation from Rev. Lacey was read and accepted. [224] On February 28, 1845, the Board met and voted unanimously to surrender the College's charter back to the State, bringing the life of the College of Louisiana to an end. [225]

In a letter to her sister Isabella, dated Jackson, Louisiana, March 1, 1845, Catherine Lacey, after extensive apologies for her delay in writing, gives an account of Rev. Lacey's new school and her experiences as a teacher there, as well as reporting on the family:

> Since I last wrote I have been to Baton Rouge where I spent three weeks. It was not as gay as it was last winter but still we had a very pleasant visit. Ma went down last week to see Willy who is going to school there. She took both of the children so that we are quite lonesome. Poor Miss Smith looks as if she did not know what to do with herself, for this is the first time she has been separated from Theresa even for a day. We have a very good school at present but how long it will continue heaven only knows, for there is no dependence to be placed on the parents. We have an excellent music teacher,

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[224] Centenary College of Louisiana, 1825-2000: The Biography of an American Academy, by Lee Morgan, Centenary College of Louisiana Press, 2008, page 20.

[225] Id.

not only a fine performer, but a composer. He has composed since he has been [here] some very difficult waltzes for me, and dedicated them to me. This last week he has finished a piece dedicated to Pa. It is 26 pages long, beautiful and to be played by the piano and violin. Sarah and myself both take lessons. Our establishment is so large that Pa has been obliged to build. The back porch has been enclosed for a sleeping room and two other rooms built as a wing to the house. Pa thinks of putting a wing to the other side, that is if the school flourishes. We have an English gardener now and he keeps the place in fine order. A great many flowers and trees and shrubs are budding, and the peach trees are in full blossom, so that every thing looks beautiful. I am afraid that the cold weather is not over yet, for it is now blowing up for a rain, and at this season of the year a rain is followed by a spell of cold weather, however if we have no frost nothing will be injured. Yesterday dear sister I had a trial of patience that I will not soon forget. Mrs. Johnson the wife of the new governor brought her daughter back to school and Ma not being at home I had to make my appearance. Well she commenced by saying that she thought too many slept in the same room, and then asked to see the room where her daughter slept. When she came out she told me she thought her daughter's bed was

placed in the most uncomfortable part of the room and hinting that she would take her daughter from school. You have no idea how I felt. It was with the greatest difficulty that I kept my temper down and I would have given worlds to have told her just what I thought, to take her daughter from school, but necessity ay there's the rub. Teaching I do not mind although it is a wearisome thing to say the same things over and over again, explain and explain today what your scholar will not remember tomorrow, but this is my duty and I try to do it willingly, but when people come here, put on a patronizing air, complain of things and wish their daughter to be given particular attention, then the yoke does gall, but fretting only makes it heavier and so I must learn to endure patiently. Why don't the boys write to me. If they only knew how much I loved them they would take a little trouble to write. I received Rufus' letter and am very much obliged to him for all he says. If I write again will he take the trouble to answer it? Present my best respects to old Mrs. Peckham and remember me to all the rest of the family. We had a letter from Mary about a week ago. She is quite well and gone to housekeeping again. James has entirely reformed. God grant his reformation may be lasting. Mass is in very good health at present. He has not had a bleeding spell for a long time and never looked better in his life.

> Sarah as usual, this being Sunday evening, lays upon the bed in a half unconscious state between sleeping and waking, only taking the trouble to get up every now and then to get a piece of candy, for I will not hand it to her, not choosing to encourage such idleness. We are seriously alarmed on her account, fearing she has lost the use of her right hand for she has not been seen to take a pen in hand for the last six months. I am sensible dear sister that I have written but a dull letter but in truth I am in no bright mood. I fell sad, why I know not. Give my love to Rufus, the boys, and all the children and I am ever your own
>
> Dear Sister Kate [226]

The "children" Elizabeth took with her would have been the youngest, Theresa and Lida. The "Willy" attending school in Baton Rouge was William Lacey. "Mass" is apparently short for "Massilon", and assumed to refer to Augustus M. Lacey, who is listed with the family in the 1850 census, as discussed below.

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[226] Letter of Catherine Lacey to Isabella Lacey Peckham, dated March 1, 1845, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

In the Journal of the Seventh Annual Convention Rev. Lacey appears in the List of Clergy as "Rector of the Southern Institute for Young Ladies". [227] He gave the Report of and was re-appointed the to the Education Committee. [228] In his Address, Bishop Polk reported that:

> Since the last Convention of the Diocese, the Rev. William B. Lacey, D. D., has resigned the Presidency of the College of Louisiana, at Jackson, and become the Principal of the Southern Institute, for the education of young Ladies, in the same town. [229]

The Parochial Reports included the following contribution from Rev. Lacey:

> Since the last convention, I have preached once in Christ Church, and once in St. Paul's Church, New Orleans; five times in Grace Church, St. Francisville; once at Ruth's Point, on the Mississippi; once at Harrisonburgh, Catahoula; once

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[227] Journal of the Seventh Annual Convention of the Protestant Episcopal Church, Diocese of Louisiana, St. John's Church, Baton Rouge, April 4, 1845.

[228] Id., page 16.

[229] Id., page 12.

in Tibodeaux, on the Lafourch; and the residue of the Sundays and other festivals in Jackson, East Feliciana.

WM. B. LACEY, Rector of the Southern Institute for Young Ladies. [230]

In a letter to his daughter Isabella, dated Jackson, May 10, 1845, Rev. Lacey reported on the establishment of his school at Jackson, his failure to obtain the rectorship of Christ Church, New Orleans, and various family matters:

My dear daughter,

I tendered my resignation of the presidency of the College of Louisiana to the board of trustees the 20th of February, last and received the thanks of the board for my "able and faithful administration of the College" and a resolution that I be paid my salary up to the time of my resignation. When the resolution will be complied with is very uncertain, as the corporation will have no money to pay me till the College is sold, and the avails [received?].

I opened my Female school on the 10th of January last, and so far have done better than I expected.

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[230] Id., page 20.

My school, at present, is worth at the rate of twenty seven hundred dollars per annum. I am more pleasantly situated now, I believe, than I ever was.

The success of Dr. Hawks in New Orleans was owing to reports put in circulation against me, in respect to my administration of St. Peter's church, by some evil minded person from Albany. I had the support of the most learned and talented men in the State, but the majority of the congregation could not be reached by my counter statements in time before the election. I have had the satisfaction of being assured, since the election of Dr. Hawks, that the most able men in the City of New Orleans, consider my sermons, in point of matter, incomparably superior to the Doctor. He, indeed, is looked upon by the intellectual part of his congregation, as a mere "disclaimer", and such I believe he is from a specimen he gave us at convention, in June last.

Mary left home yesterday, for Harrisonburg. Mrs. Taliaferro came for her and refused to return alone. This step in Mary was exceedingly grievous to me. She had been at home since the first of January, and had proved to be a great comfort to all the family. We perhaps have hardly ever been as happy, as we were while she was at home. Her departure has thrown a gloom over the whole family; and we shall

find it difficult to do without her. She, however, I have no doubt will return, in a short time, if she lives. The pretended reformation of James will not last more than a few months; and I have the promise of Mrs. Taliaferro that she will bring back Mary the instant he relapses into his former habits. Poor Mary seems destined to be the victim of an unfortunate marriage.

Catherine I think was much improved by her [illegible] to the north. She recently was first bride's maid for Miss Augusta Saunders; and is to officiate in the same capacity in Baton Rouge on the 22nd inst. for Miss Newcombe. She is quite a favorite among the young in this and the adjoining Parishes.

As soon as the opportunity shall occur, I shall be very happy for Sarah to visit Albany and stay with you a few months. Catherine's relatives, in [illegible] City, I understand paid her but little attention when she was there. These poor, contemptible pigmies in intellect, arguments, and real worth, were always incapable of appreciating any thing but dollars and cents. On these they set their hearts, and have not always been scrupulous in the means they have used to acquire them. Their attention, in my estimation, is not worth the foam of a broken bubble.

> Our health is good at present. My residence is exceedingly pleasant. It is embowered with trees and shrubs, and animated with myriads of birds. My circumstances are more easy at present than ever before, and I greatly rejoice that I did not go to New Orleans.
>
> Wm. B. Lacey [231]

The Rev. Hawks mentioned was Rev. Howard Hawks, his rival for the position of rector of Christ's Church, New Orleans. The reference to Catherine and the "the north" is assumed to mean the move from Baton Rouge to Jackson, since there is no mention in any letters or otherwise of her residing elsewhere. The reference Sarah's mistreatment by "Catherine's relatives" appears to have been an error, as Catherine was not married at this time. It was likely intended to be a reference to "Mary's relatives", i.e., her in-laws, the Taliaferros, and the place mentioned may have been "Yazoo City", but it is insufficiently legible to make out. However, Mary and James appear to have resided at Harrisonburg, Louisiana, when they were not at Jackson.

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[231] . Letter of Rev. Lacey to Isabella Lacey Peckham, dated May 10, 1845, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

In a letter to her sister Isabella, dated Harrisonburg, October 3, 1845, Mary Lacey Taliaferro complains of a number of health problems and reports the following news of the family:

> I have not heard from home for three or four weeks. They were all well and their prospects, as to a good school seem favorable. Pa writes that he never enjoyed better health in his life. Mass seems to be the only afflicted one, he has been sick since I left, and I fear with his old complaint, a bleeding at the lungs. I fear the cold on his account. Sarah and Kate are still at home. How sorry I feel when I think of their living shut up in such a desperate little place as Jackson. I wish Pa could leave there for a better place. I hope Rufus is progressing in his worldly affairs. Tell him I want him to make a handsome fortune for his children. So you can talk of coming South again or has the one trip satisfied you? I wish something would spur you up this winter and cause you to make your appearance in Louisiana with some or all your children. In making that wish I mean some good fortune, not loss of health, God forbid, I had rather you should enjoy that blessing at a distance, than to be with us in search of it. George has gone to house keeping. I have not been there, but the girls say he has every thing as comfortable as can be. I presume you have quite cold weather in

> your [illegible], even here we find a small fire comfortable. The college has been bought by the Methodists and they will commence operations some time this month. They say they will have upwards of 180 students. If such is the case Jackson may be benefitted a little. Don't you want to go to Texas? Numbers are passing here every day, mostly from Georgia and Alabama. I presume Rufus is a great annexation man. Give my love to him and the children and believe me dear sister,
>
> Yours affectionately, Mary [232]

Mary obviously held a rather negative view of Jackson, unlike her father, who appears to have considered it the best place he had ever lived. Her comments indicate that Isabella had visited the family in Louisiana during a previous winter.

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[232] Letter of Mary Lacey Taliaferro to Isabella Lacey Peckham, dated October 3, 1845, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

In the Journal of the Eighth Annual Convention Rev. Lacey appears in the List of Clergy as "Rector of the Southern Institute for Young Ladies". [233] He was present at the Convention, was appointed to the Standing Committee and the Education Committee, preached a sermon on April 23rd "to a large and attentive congregation" and read the service on April 24. [234] In his Address Bishop Polk reported that:

> On the 9th [April, 1845] after prayers, by the Rev. Mr. Lewis, I preached at Jackson. During my stay at this place, I made a visitation of the Southern Institute for Young Ladies, under the charge of the Rev. William B. Lacey, DD. This, as is already known to the Diocese, is a school established for the education of the daughters of the Church, and such others as may be disposed to avail themselves of its benefit. It proposes to offer to parents and guardians a seminary in which their children or wards may obtain a thorough education in all those branches usually embraced in the most liberal course of female education. The arrangements for the accommodation of the pupils appear to have been

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[233] Journal of the Eighth Annual Convention of the Protestant Episcopal Church, Diocese of Louisiana, St. James's Church, Baton Rouge, April 23-24, 1846.

[234] Id. pp. 7, 24, 31.

judiciously made, and the routine of their daily life that which becomes a christian family. The situation of the school is in one of the most healthy districts of the State, and on that account particularly attractive to such persons as are without confidence in the healthiness of our alluvial lands, and are not disposed to send their children to a great distance from their homes. These are considerations which make it an object of common interest to the Diocese, and I earnestly commend it to the confidence of the Church and the public.

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Wednesday, 11th [June, 1845], I reached Alexandria, where I had an appointment, which I was too unwell to fill — my lack of service being supplied by my Rev. Brother Lacey, who kindly accompanied me on this laborious tour, and to whom I found myself frequently indebted for support under its fatigues...Wednesday, 25th, I was at New Town, where in consequence of indisposition I was unable to fill my appointment. Rev. Dr. Lacey preached and baptized certain adults and children. [235]

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[235] Id., pp. 8-9, 11.

The Report of the Education Committee also mentioned Rev. Lacey's school:

> At Jackson, an institution known as "The Southern Institution for Young Ladies," under the direct and exclusive control of the Rev. Dr. Lacey, has been in existence for nearly two years. The number of its pupils is thirty-seven, about twenty of whom reside in the Rector's family; and your Committee have no hesitation in saying that they look upon this school with the deepest interest, and consider its prosperity as of primary importance. The pupils are studying the English and French languages, Geography, Arithmetic, History, Physiology, Natural Philosophy, Chemistry, Rhetoric, Intellectual Philosophy, Logic, Algebra, Elocution, Instrumental and Vocal Music, Drawing and Painting.
>
> Divine service is celebrated, and a sermon preached in the Institute every Sunday, when the Rector is at home. The Catechism and the outlines of Theology are taught in weekly lectures. Great pains are taken to imbue the minds of the pupils with principles of pure morality and scriptural christianity. The school appears to be in a healthy and flourishing condition at present. More will be said of the institution in a

future part of the Report. [236]

Rev. Lacey's contribution to the Parochial Reports included the following:

> Southern Institution for Young Ladies, Jackson, Parish East Feliciana.
>
> During the year now closing, I have officiated once in Shreveport; four times in Natchitoches; once in Alexandria; twice in Opelousas; twice in Vermillionville; twice in St. Martinsville; twice in Franklin; twice in East Baton Rouge; and every Sunday, and on the great festivals and fasts, when at home in the Institute. I have celebrated one marriage, one baptism and two funerals. Seven communicants are attached to the Institute; and I expect five or six of its inmates to receive confirmation, the next time we are visited by the Bishop.
>
> W. B. Lacey, DD., Rector [237]

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[236] Id., pages 16-17.

[237] Id., pages 26-27.

On June 1, 1846, the State of Louisiana authorized payment to Rev. Lacey of the sum of $922.54, with 5% interest on the sum of $505.88, from May 8, 1845; and 5% on $416.66 from March 15, 1845, against a judgment previously awarded in his favor against the Trustees of the College of Louisiana. [238] This represented the balance due him as President of that college.

In a letter to her sister Isabella, dated Jackson, February 21, 1847, Catherine Lacey gives a brief account of her activities and the family since Christmas:

> I am almost ashamed to write at all dear Sister for I expect you have given up all hope of ever receiving an answer to your letter. I have no excuse to offer for the long delay but from laziness. Your letter was received on Christmas day but I had no time to answer it then for the next day I left for Baton Rouge where I remained for two weeks. We returned by the wagon and the river and stayed in Bayou Sara some time. While we were gone Mary wrote to you. Have you received the letter and have you answered it? If so the letter is lost for Mary has not received a line from you. Mary is still with us

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[238] No. 175, An Act for the Relief of W. B. Lacey, Acts Passed at the Session of the Legislature of the State of Louisiana, 1846, pp. 157-58, referencing a judgment of the District Court of East Feliciana Parish, No. 3202.

and will remain in Jackson for some time. Her husband is here too. We have had a miserable winter of it. It has been more unhealthy than it has ever been since we have been at the south. A disease called Pneumonia [sic] has been very prevalent and it is fatal in all most every case. We have a good deal of sickness lately in the family. Ma, William and Eliz have all been quite sick. Sarah has never been very strong [?] since she had congestive fever last summer. She has two or three chills every month. She is now in bed. She had a very severe chill this morning and one yesterday which was followed by a very high fever. Sister Eleanor and George were very well when we heard from them which has been about two weeks. George is building a very neat little house and in a short time will be very comfortably fixed. Our school is doing very well. We have about 22 boarders and expect more shortly. How are the children? Does Wheeler never intend to write to me? I hope Brandt has not forgotten me. Dear Sister do not treat me as I have done you but answer my letter soon. Write and tell me all the news & all about the children what they are doing & what they are going to do. My love to Rufus though I suppose it is scarcely worthwhile for he would not prize it. To judge from appearances he has forgotten that there is such a being as myself in the world. Miss

Smith is well and is the same quiet person as ever. Always good and kind. Pa has not been well for some time past he has been threatened with the Pneumonia, but I think with prudence he will escape. My love to all and believe me dear sister I am not so forgetful as I seem. I have not forgotten you or your kindness but my besetting sin is a dislike of letter writing. With kisses for the boys I remain as ever

Your Affectionate Sister
Kate [239]

Rev. Lacey appears in The Journal of the Ninth Annual Convention of the Protestant Episcopal Church, Diocese of Louisiana List of Clergy as "Rector of the Southern Institute for Young Ladies, Jackson, East Feliciana." [240] He does not appear to have been present at the convention, but contributed the following to the Parochial Reports for 1847:

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[239] Letter of Catherine Lacey to Isabella Lacey Peckham, dated February 21, 1847, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

[240] Journal of the Ninth Annual Convention of the Protestant Episcopal Church, Diocese of Louisiana, Christ Church, New Orleans, April 16, 1847, pages 5-6.

SOUTHERN INSTITUTE FOR YOUNG LADIES.
Jackson, Parish of East Feliciana.

Immediately after the Southern Institute was reorganized by the Convention as a Diocesan School, I recommended a system of improvement, which has already involved an expenditure of two thousand dollars. When this system is completed, the institute, in point of beauty, stability and comfort, will be equal to any literary institution in the country.

All the solid and ornamental branches of female education are taught in it, and taught, it is believed, in a manner well adapted to develop and mature the intellectual and moral faculties.

Teachers of music, and of the French language and literature have been selected with great care, and their practical ability, assiduity and gentlemanly bearing, have given entire satisfaction.

The school is opened and closed each day with singing and prayer and Sundays and other festivals are regularly celebrated by a sermon and the service of the church. Sunday afternoons are devoted to catechetical instruction, and to lectures on the thirty-nine articles; and the evenings are spent in the

practice of sacred music and other exercises of a religious character. A vigilant and parental care is extended to the pupils, both in school and out of it, and all intercourse and communication, except with near relation, is strictly prohibited. Safety, comfort and improvement are intended to be the characteristics of this school.

The number of boarders has gradually increased from the beginning. In the first session we had nine, in the second twelve, in the third twenty, in the fourth twenty-three, and in the fifth or present session, twenty-five. The number of day scholars is fifteen.

The course of studies pursued in the institute, embraces Spelling, Reading, Writing, Arithmetic, Geography, Grammar, History, Physiology, Botany, Natural Philosophy, Chemistry, Algebra, Astronomy, Intellectual Philosophy, Logic, Mathematics, Rhetoric, Elocution, Moral Philosophy, Natural and Revealed Theology, Composition and Criticism in literature and the fine arts.

The charge for board and instruction in English and French is two hundred dollars per annum. For lessons on the Piano and use of the instrument,

eighty dollars per annum. For lessons on the Guitar, sixty dollars per annum. For lessons in Drawing and Painting, thirty-two dollars per annum.

WILLIAM B. LACY, Rector. [241]

In his 1847 Address the Bishop reported:

> On Friday, the 8th [May, 1846], I visited the Southern Institute, at Jackson, under the supervision of the Rev. Dr. Lacy, who has under his charge, quite a number of young ladies, most of whom are daughters of the church. This school is one of those, which it will be remembered the Convention has recognized as Diocesan Institutions, and commended to the special patronage of churchmen in the diocese, for the education of the youth of our communion. The time I was enabled to devote to that visitation, did not allow of my doing more than examine specimens of drawing, and painting, executed by the young ladies, to be present at an exhibition of their proficiency in music, and to examine them on the elements of christian knowledge, as set forth in our catechism and formulas. It was a matter of regret, that I could not have had them examined in all of the other branches

[241] Id., pages 12-13.

> embraced in their liberal course of instruction, adopted in that institution; but from the indications of excellence manifested in the execution of the pupils in the higher arts, and their promptness and intelligence, when examined upon the foundation of our faith, as well as the obvious mental improvements generally of those whom I had known to have been some time connected with the school, I feel warranted in commending it strongly to all lovers of sound order, and high mental and moral culture. [242]

The Report of the Committee on Education included the following:

> The Southern Institution for Young Ladies, at Jackson, under the direction and exclusive control of the Rev. Dr. Lacey, is advancing in usefulness with steady steps. The Bishop has borne testimony to its worth in his annual address to this Convention; and the following extract from the report of its Rector, exhibits the evidence of its onward progress (See report of Dr. Lacey) the course of instruction is very thorough, while the charges of the school are moderate.

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[242] Id., page 20.

> Of the school for boys at East Baton Rouge, under the care of the Rev. Mr. Burke, you committee are happy to say this it is also is advancing, and they cannot doubt that perseverence and fidelity, such as have hitherto characterized the labors of both Dr. Lacey and Mr. Burke, must in due time insure the successful accomplishment of all that the best friends of these Diocesan Schools desire. [243]

On September 18, 1847, Rev. and Elizabeth Lacey's youngest son, Henry B. Lacey, was born at Jackson.

Rev. Lacey's fourth grandson, William James Taliaferro, son of Mary and James Taliaferro, was also born in 1847, between March and September, most likely at Jackson, although the exact date and location are not known. William was reported as being 3 years old both in the 1850 Census, dated August 24, 1850, as well as in a letter of his cousin, Joseph Henry Peckham, dated March 8, 1851, discussed below. According to his grave marker, he was 20 years old when he died on September 20, 1867.

Rev. Lacey's fifth grandson, George S. Lacey, Jr., was born in born at Baton Rouge either in late 1847 or early 1848. He is mentioned in a letter of Catherine Lacey to Rufus Peckham, Sr., discussed below. He was reported as

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[243] Id., pages 26-27.

being 2 years old in the 1850 Census, which was dated September 9, 1850. [244]

On April 4, 1848, Rev. Lacey's oldest daughter, Isabella Adoline Lacey Peckham, died at Albany, New York. She was only 35 at the time of her death and left her husband, Rufus W. Peckham, and three sons, Wheeler, Henry and Rufus, Jr. She was buried at Albany Rural Cemetery.

The Journal of the Proceedings of the Tenth Annual Convention of the Protestant Episcopal Church in Louisiana (1848) includes Rev. Lacey in the List of Clergy as "Rector of Southern Institute for Young Ladies, Jackson, Parish of East Feliciana". [245] He does not appear to have been present at the convention, but was appointed delegate to the General Convention and to the Education Committee. [246] In his 1848 Address the Bishop reported:

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[244] 1850 Federal Census, East Baton Rouge Parish, City of Baton Rouge, Page 173B, September 9, 1850.

[245] Journal of the Proceedings of the Tenth Annual Convention of the Protestant Episcopal Church in Louisiana, held in Grace Church, St. Francisville, May 5, 1848.

[246] Id., pages 8, 36.

> On the first Sunday after Trinity [May, 1847] I preached at St. Francisville, and confirmed seven persons. During the week following I attended for several days the examination of the pupils of the Southern Institution for young ladies, at Jackson, an institution recognized by the Convention as a Diocesan school, and under the immediate supervision of the Rev. Wm. B. Lacey, DD. It gives me great pleasure to bear testimony to the thoroughness with which the pupils have been taught in the various branches of education pursued in the Institute, and to the ample provision there made for the education of the young and I again commend it, without hesitation to the parents in the Diocese as offering advantages equal to any with which I am acquainted. [247]

Rev. Lacey contributed the following to the Parochial Reports:

> Southern Institute for Young Ladies, Jackson, Parish of East Feliciana.
>
> Since the last convention, I have officiated one Sunday at Grace Church, St. Francisville and the rest of the Sundays in term time, in the Southern

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[247] Id., pages 14-15.

> Institute, preaching in the morning on the great duties of Christianity, and lecturing in the afternoon on the catechism and the articles of religion.
>
> Baptized 1 white person and 8 colored children and attended 2 funerals.
>
> The Southern Institute is nearly in the same condition it was when I last reported. The number of boarders has increased and its prospects of continued prosperity are brighter now than they have been at any former period.
>
> William B. Lacey, Rector [248]

The Report of the Committee on Education on Diocesan Schools included the following regarding Rev. Lacey's Institute:

> From the Southern Institute for Young Ladies, under the care of the Rev. Dr. Lacey, at Jackson, the Committee have had no report. This we presume is to be attributed to sickness in his household, which has (as we are informed) prevented the Rev. Rector from being present with us at this Convention. We are not however without the most gratifying

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[248] Id., pages 27-28.

> intelligence (derived from other sources) of the continued usefulness and prosperity of the Institution. The Bishop in his address informs us that for several days he attended the examination of the pupils of the Institute, and he bears, as might be expected, ample testimony to the merits of the school, and unqualifiedly recommends it as being quite equal in the advantages it affords to any other with which he is acquainted. [249]

In a letter to Rufus Peckham, Sr., dated "Jackson, May 21, 1848", Catherine Lacey offered consolation and requested further information concerning the recent death of her sister, Isabella Lacey Peckham, as well as reporting a great deal of illness in Jackson and Baton Rouge:

> How true dear Rufus the saying is that troubles never come alone. Since the receipt of your last letter which brought us such sad news, we have had nothing but sickness upon sickness. Measles and scarlet fever have made their appearance among us and with our large family you may well conceive it has been no light matter. Several of our pupils have been very sick and last Friday one boy of 12 died. He was sick but six days. His case was a very severe one that of congestive scarlet fever. His sister

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[249] Id., page 45.

a child of seven years has been sick a month today and is now just beginning to sit up in her bed. We have been almost worn out with sitting up in the night and going to school in the day. We have two fresh cases today but from all appearance they promise to be mild ones. William Taliaferro has the scarlet fever but very lightly it has been and for a week [illegible] & has had but little fever but is cross and restless. There has been a report in circulation that Mr. Taliaferro is dead. We have written to Mary's for information. It has been a long, long time since Mary has received a letter from him. And now dear Rufus I have a few questions to ask you. Two letters that I have written to you remain unanswered. Have you received them? One was written a few days before we received your last letter the other since.

If you only knew Dear Rufus the pain your silence has given I am sure you would never have allowed such a long time to elapse without writing at least a few lines to let us know that you and the children were well and that you still thought of us and loved us as sisters. Will you not write to us soon and tell us all that sister said and wished. Had she a word to send to those who loved her as we did. Write to us and tell us all, all. Let us understand each other. Perhaps my letters are not pleasing to you perhaps it

is too much trouble to you to write so me and you would be glad if the correspondence ceased. If so do not write and tell me so but let this letter remain unanswered. From George we have not heard for some time and feel rather uneasy with respects to little George for scarlet fever is raging in Baton Rouge. Sister Eleanor was staying with us when this little girl was taken sick. In the morning it was pronounced to be scarlet fever and in the evening Sister Eleanor was on her way to Baton Rouge for frightened was she. I expect she does not enjoy a moments peace since the fever has made its appearance in Baton Rouge. From all appearances we shall have a very sickly summer. One of the girls was sent for last week to see her father who was said to be dying of congestive fever another to see her father who was just leaving for the North with very little hopes of ever returning, his disease chronic diarrhea. By the time the measles and scarlet fever have finished, our yearly visitor yellow fever will have made its appearance so that at the end of this year I think our population will have greatly diminished. Give my love to the boys and tell them again how much pleasure a letter from them would give me. My love to your Mother and believe me as ever,

Your affectionate sister

James G. Taliaferro had in fact died in February, 1848, according to his grave marker. He apparently died in the "Mexican–American War", which officially ended, February 2, 1848. He was eventually buried at Alexander Cemetery, Catahoula County, Louisiana.

Rev. Lacey's first granddaughter, Isabella Lucas, was born prior to September 9, 1849, to Catherine Ann Lacey and Theophile Lucas. She was reported in the 1850 Census as 1 year old, as of September 9, 1850. [251]

The List of Clergy for Eleventh Annual Convention of the Protestant Episcopal Church in Louisiana (1849) includes Rev. Lacey as "Rector of Southern Institute for Young Ladies, Jackson, Parish of East Feliciana". [252]

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[250] Letter of Catherine Lacey to Rufus Peckham, Sr., dated May 21, 1848, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

[251] 1850 Federal Census, East Baton Rouge Parish, City of Baton Rouge, Page 173B, September 9, 1850.

[252] Journal of the Proceedings of the Eleventh Annual Convention of the Protestant Episcopal Church in Louisiana, held in Christ Church, New Orleans, April 19, 1849.

Rev. Lacey administered Holy Communion on the opening day of the convention and "by a unanimous vote was elected President of the Convention." He also was appointed to the Education Committee and Delegate to the General Convention. [253] In his Address for 1849 the Bishop reported that:

> On Saturday, the 6th [May 6, 1848], I held service at the Chapel of the Southern Institute, at Jackson, at which time I confirmed six of the pupils of that institution. In the afternoon of the same day I confirmed one other person in the village, privately, he being too unwell to be present at the Chapel.
>
> It gives me pleasure to state, that this Church institution still maintains its high reputation for thorough instruction, and sound moral and religious culture, though its patronage is far below its claims upon the confidence and support of those who have access to its advantages. [254]

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[253] Id., pages 5-7. The Journal indicates that Rev. Lacey was nominated President of the Convention by Rev. Francis L. Hawks, DD., who had been his rival for the appointment as rector of Christ's Church, New Orleans.

[254] Id., page 10.

Rev. Lacey contributed the following to the Parochial Reports for 1849:

> SOUTHERN INSTITUTE, JACKSON, EAST FELICIANA.
> Rev. William B. Lacey, D.D., Rector.
>
> In consequence of the existence of Cholera in the State, and the multiplication of Boarding Schools for Young Ladies, the number of Pupils in the Institute is considerably less than it was at the time the last report was made. We have now 18 boarders, and fourteen day scholars. The School is in a healthy and vigorous condition, and will, I hope, soon recover its former number.
>
> Since the last Convention, I have officiated one Sunday in Clinton, one in Grace Church, St. Francisville, and the residue of Sundays at the Institute; have baptized seven of its inmates, and one or two other children, and attended three funerals in different places.
>
> WILLIAM B. LACEY. [255]

[255] Id., page 17.

The Journal reports the opening on August 7, 1848, of Rapides Female Seminary at Alexandria under Rev. Elijah Guion. This was one of the rival female institutions, begun after the Southern Institute for Young Ladies at Jackson, which created the unneeded competition about which Rev. Lacey complained. [256]

The Journal of the Proceedings of the Twelfth Annual Convention of the Protestant Episcopal Church in Louisiana (1850) lists Rev. Lacey among the clergy as "Rector of Southern Institute for Young Ladies, Jackson, Parish of East Feliciana". [257] He does not appear to have been present at this Convention. but was appointed to the Education Committee. [258]

In his 1850 Address the Bishop reported:

> On Sunday, the 10th [March, 1850], I preached in the parish of West Feliciana, at Grace Church, and administered the right of confirmation to three persons.

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[256] Id., pages 12, 16-17.

[257] Journal of the Proceedings of the Twelfth Annual Convention of the Protestant Episcopal Church in Louisiana, held in St. John's Church, Thibodeaux, May 11, 1850.

[258] Id., page 12.

> On Wednesday, I visited the Southern Institute, at Jackson, one of the seminaries for the education of girls, under the auspices of the church. In the morning of that day, I preached to the school, and catechised the pupils. I also baptized two of their number.
>
> On the following day I preached to the school on the subject of confirmation, and administered that rite to seven of the young ladies. I administered the same rite on the same occasion to a youth connected with the school. This institution continues to merit, and should receive the patronage of churchmen and others who desire a thorough education for their children. [259]

Rev. Lacey contributed the following Parochial Report:

> INSTITUTE FOR YOUNG LADIES, JACKSON.
>
> The Southern Institute is still prospering; having nearly as many pupils as I can accommodate; and, should I succeed in my present efforts to obtain additional teachers, I shall confidently hope it will continue to prosper.

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[259] Id., pages 17-18.

WM. B. LACEY. [260]

The 1850 US Census lists Rev Lacey at East Feliciana Parish at the "Female Southern Institute" with real estate valued at $10,850. [261] Those residing with him were his wife, Elizabeth, her sister Jane Smith, his children, Augustus, Mary, Sarah, William, Theresa, Elizabeth and Henry, as well as his grandson, William Taliaferro, and approximately 20 resident students. He is also shown as owning a total of eleven slaves, seven of which were children, ranging in ages from 1-15 years. [262]

The 1850 US Census lists George S. Lacey in the City of Baton Rouge with real estate valued at $4,500. [263] Those residing with him were his wife Eleanor, son George, Jr., sister Catherine, brother-in-law, Theophile Lucas (listed with real estate valued at $1000) and his niece, Isabella Lucas.

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[260] Id., page 33.

[261] 1850 US Census, East Feliciana Parish, Louisiana, Page 216B, Dwelling/Family 154, August 24, 1850.

[262] 1850 US Census, East Feliciana Parish, Louisiana, Slave Schedules, Page 21, August 17, 1850.

[263] 1850 Federal Census, East Baton Rouge Parish, City of Baton Rouge, Page 173B, September 9, 1850.

The 1850 US Census lists Rev. Lacey's son-in-law, Rufus W. Peckham, Sr, then 40 years old, in Albany, New York. Residing with him were his three sons, Wheeler, Henry and Rufus, Jr., who were 17, 15 and 11 years old, respectively, as well as his mother, Desire Peckham, and his sister, Miranda Livingston. [264]

In the fall of 1850, Rev. Lacey's grandsons, Wheeler and Joseph Henry Peckham visited him and their other Lacey relatives in Louisiana. Joseph Henry Peckham wrote a number of letters home during this visit, many of which have been preserved, no doubt as the result of his death a year after they were written. Henry, as he apparently was called, not only provides much interesting information about the family, but also the unique perspective of a 15 year old northern boy on the alien manners and customs of Louisiana. He apparently suffered from a persistent illness and refers to his health frequently.

In the first of these letters, dated Baton Rouge, December 26, 1850, Henry Peckham writes to his father and brother "Ruff" (Rufus W. Peckham, Jr.), describing his visit and including several references which suggest he had written to them at least once, previously:

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[264] 1850 Federal Census, Albany County, New York, Albany city, Ward 10, Page 158B, July 8, 1850.

My Dear Father & Brother,

I received this morning with great pleasure a letter from you. It would give me great pleasure if all the letters which I am here after to receive, was full as the one which I received this morning. Ruff seems to take a great interest in the Dunbar Trial. As [illegible] are on the prosecuting side, I suppose he [illegible] thinks him guilty, but wishes him to [illegible].

I have told you all about the [illegible] which I have [illegible] at, & so concerning that I have nothing more to say. We will have been here 2 weeks tomorrow. At first we did not intend to stay so long here, but we found it is rather more pleasant than we thought it would be. We intended going to Jackson yesterday, but it rained all day & today it is raining & the roads are very muddy. We will probably go tomorrow or [the] next day.

Uncle George has two horses and of which I ride every day when it does not rain. He is very kind to us & tried to make it as agreeable as possible when he was here. He has now however gone to the city with his little boy who was quite ill. His wife has also gone. He will return in a day or two, but will have his wife & child there until the Doctor thinks it

is perfectly safe to bring him home again. The physicians here entirely misunderstood his case, & were treating him in such a manner that Dr. Cannady (New Orleans) says he would soon have been laid in his grave. They now allow him very little if any liquid & his mother writes that his cries for water are heart-rending. He is so thirsty continually that he takes his medicine (which is awful) cheerfully. He is now getting better.

There is a young gentleman in New Orleans who seems to take a great interest in me. He came with us in the Ohio. He tells me I must take plenty of morning exercise, not read too much, & drink wine once or twice a day to strengthen me. He is going to Mobile the first week in January & we are going to try to go with him. He is a very clever young man & was very kind to me on the ship. Do not think by that I am going to let him keep my pocket-book for me. The greatest proof that I have seen of the prices being higher here than they are there is the circus, which charges just double what they do in Albany & Uncle George says that their expenses are twice as great here.

The greatest fun I have had since I have been here was in giving Uncle George's slave some cod-liver oil. He is a man of 25 years of age and about as

large as Abe Wrightison -- not quite so tall. I told him I was taking it to make me grow (which was all very true) and that if he took it, it would make him grow. "Your taking it to make you grow" says he "I think you've grown enough." I tried to make him take if for two or three days without success. Finally I saw he had a cough. I told him it was excellent for that, that although it smelled so badly, that it tasted very good, he consented to take it. If you had seen him you would have died. He ran to the door, tried to throw up, but said it would not come up and it tasted greasy & stank & made the greatest fuss I ever saw made. Every time he gulped he ran to the door & almost cried it tasted so bad. He took it the next night also.

I have gained a character here altogether different from that which I have at home. I now have the character of being sedately serious and altogether above that of falling in love. So the old ladies say there is no knowing but what the girls think differently. Which is the one that falls in love & thinks of nothing but it. I happily changed.

I am doing very well indeed. I feel very well though however I have a slight cough again. I cough once or twice in the morning. I am in hopes it will soon disappear. I am invited to the parties of the ladies

and gentlemen. I however do not attend them, for I have not been out in the evening air since I left home. I hope you are all very well. Do write often as it is the greatest pleasure we have to receive a letter. I have become quite a Southerner. The things which at first I laughed at, I now make use of quite frequently such as reckon &c. The Southern manners are very different from the Northern manners. What we would call decidedly rude or vulgar is thought here to be perfectly polite. They all sit in the parlor when there is company, and no matter on what occasion, with their legs crossed, their hands in their pockets, stand with their back right before a lady or do anything which happens to suit their comfort the better. They give claret to the children 7 or 8 years old to drink at dinner, coffee in the morning & tea at night. Everything must be hot or they cannot eat it. I have now written you a long letter & I hope you will answer it soon. With my love to all, especially Grandma & Aunt Livingston, I remain

Your most affectionate
Son and Brother
Jos. H. Peckham [265]

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[265] Letter of Joseph Henry Peckham to Rufus W. Peckham, Sr. and Jr., dated December 26, 1850, Wheeler

Sometime during the Peckham brothers' visit, probably January, 1851, there was an accident. Wheeler suffered an injury, apparently while in Jackson, as the result of being shot in the eye by a "blow gun", wielded by a "young lady". Henry includes a full account of the incident in a letter dated "Baton Rouge, March 8, 1851":

> My Dear Father,
>
> Your's of the 18th February received by me on Wednesday, just as I was about leaving for New Orleans. I told you in my last which was written on Tuesday that I was about leaving for New Orleans in order to take Willy to his Mother. I had brought him and his nurse from Jackson but when we got on board by some accident too long to explain his nurse was left behind and I took him (he is only three years old) to New Orleans alone. He cried two or three times but I sang him to sleep again, and we got along admirably. After that I think I might be trusted(?) with a wife, just as well as not. We arrived there Thursday morning, I returned in the evening.

H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744. The letter is signed "Jos. H. Peckham" but he is listed in the 1850 Census as "Henry".

Wheel's eye is much better. The inflamation is leaving it very fast. The doctor says he thinks he will have a good deal of vision but his eye will be disfigured. The eye will become smaller & of a lighter color. Wheel seems perfectly reconciled to it. He is no longer kept in a dark room, but is allowed to go out as much as he chooses. The accident was by no means so careless, on his part, as by your letter you seem to think it was. He says that he knows nothing about the blow-guns, but thought they would shoot some two or three feet; but when he saw the "young lady" hold her gun so high, he thought it might possibly do some damage so he held his hands over his eyes and told her two or three times not to shoot so high; she shot however and hit him in the neck; he then shot back and told her again not to shoot so high; he then stooped down to fix his "blow-gun" and while he was not looking she shot him in the eye. The arrow stuck there and he pulled it out. For the first week his eye pained him badly; since that he has had very little if any pain in it. The Jackson physician attended him for four weeks, though as I proved to you in my last, he knew nothing about his eye. He not only knew nothing about it but assured us that he knew everything about it. Wheel asked him frequently if he was sure he understood everything about it. He said "Yes". Wheel wished me to ask you if you

would pay the bill if it amounted to more than $25 or $30. Uncle George says he would not. Wheel will probably remain in the city some two or three weeks longer. As soon as he's able, we think of taking a sailing vessel to Charleston [illegible] for sickness. We have heard so much about the "Mobile ---t" [illegible] that we have decided not to take. [sic] We have heard from persons that have traveled it that if I am sickly I would not possibly stand it.

You say rightly; I like very much indeed to hear what you are doing & am rejoiced to hear you are so successful but very sorry to hear your knee is not yet well. I think you have fairly won your coat. Everybody continues to tell me I am growing fatter. I shall begin to believe it presently. I am as red as fire, being burned by the sun. My love to all.

Your affectionate son
Jos. H. Peckham

P.S. I forgot to tell you how I enjoyed myself in the city. I ran around a good deal & I do not know what you would think of me, if you had seen the wine I had around me at dinner every day. 4 glasses all the time sent from different persons, mostly from Mr Loux, who was tipsey all the time & who had a

carriage as often. Every time he gets a little high, he goes off & hires a hack for all day. He kept us in a roar all the time. Uncle George was presented with a bottle of brandy just as he was leaving the city & Mr Loux knew it; when they got on the boat Loux asked him what it was; Uncle said a bottle of cologne; "I should like to inhale a little of it", said Loux.

H. P. [266]

The "Willy" Henry mentions was William Taliaferro, his cousin, who he took to his mother, Mary, who was staying with Wheeler in New Orleans. The reference to the "Mobile ---t" does not appear to have been to a boat, but perhaps a particular route, perhaps, "the Mobile route". The Mr. "Loux" referred to is called " Laucks" in other letters, where he is identified as the husband of a friend or relative of Eleanor Lacey.

In the next letter that has been preserved, dated Jackson, March 18, 1851, Henry writes to Miranda Livingston, his father's sister:

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[266] Letter of Joseph Henry Peckham to Rufus W. Peckham, Sr., dated March 8, 1851, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

My Dear Aunt,

I have lately received many letters, which complained about my writing considerably; I suppose therefore I shall be obliged to write slower & more carefully.

Aunt Mary, who has been in New Orleans with Wheel, was obliged to return to Jackson on account of her music; Wheel returned with her (being allowed by the Oculist so to do) to stay in Jackson some eight or ten days & then to return to the city. His eye continues to improve, but it will be a long time before it can be decided how much vision he will have.

His Oculist speaks much more encouragingly of it, than he did when he first saw it. His spirits are high. Aunt Mary says she never knew him to be in better spirits. He says he intends to sail for Charleston the 26th of next month.

[illegible] sent me the Argus containing a short account of the Pemberton trial; I thought it said considerable about Father.

I do about the same as usual. I read a few novels, take walks & rides. Willie & I have now a case on

hand (composed by ourselves) arguing it. We were debating whether conscience was innate or not, we both though it was not & finally have it to our satisfaction that it was not. We were reading an Author who thought it was; we therefore took him for the affirmative side of the question & ourselves for the negative.

Uncle George has a pair of grey horses, which he considers excellent ones. They are very young & very large, can trot, I suppose in about five minutes. They are not so handsome as our horses. He has a very fine carriage, but the negroes scratch it more and more every time they wash it. The small-pox has been in town, but is now I believe diminishing. Uncle George & a number of others together with me were vaccinated.

The weather here is delightful; just like the month of May. In the morning before breakfast, it is, as you would say, perfectly heavenly.

Mr. Laucks has just sent for his wife to come home. She has been staying with Aunt Eleanor for a short time on account of there being so much of the small-pox in her neighborhood. Her husband will not stay here because he is ashamed to show his face to Aunt Eleanor. He came here Sunday night

very much intoxicated & abused his wife in the most horrid manner. Aunt Eleanor was in the next room and of course heard it all. The next morning he found out that Aunt Eleanor had heard what he said; he therefore left the house and wrote her a note, saying that he was very much intoxicated & did not mean what he said & hoped she would not think he did; that he was now ashamed to show himself to her & that he would not go into her presence for the next six months, when he will be enabled to prove to her that he is a reformed man. He now sneaks into the house after we are all in bed, & sneaks out of it again in the morning. He is the most sneaking & deceitful man I ever saw. I think he has the most deceitful looking countenance I ever saw on a man in my life. His forehead runs directly back & he seems to be afraid to look any-one in the face. When he gets a little high, if it is in the day-time, he gets a carriage & rides around; if in the night, he gets four musicians, places in Uncle George's yard & there they play the most awful music you ever listened to.

I am very well indeed. I have no cough & not the slightest pain in my chest. I feel perfectly strong & begin to think I am getting fat. Aunt Eleanor says she thinks I am getting too fat, that I will have to stop my Cod-Liver-Oil. I am very much tanned &

freckled. How is Father's knee? From the accounts I have it must be pretty bad. I thought it would be well long before this. Do you continue your morning walks & baths & with equally as much benefit? I have not heard such a loud bell as that which you ring for us to get up by since I left home. I begin to think it is about time I was home. Traveling is very good but home is better. I get your letters so long after they were written, that it is about the same as knowing you were well when I left home. Give my love to Father and Ruff in particular & all in general. I am happy to hear the Atlantic is safe. I suppose Mrs Strong, if that is her name, returned on the Africa.

Your affectionate nephew,
Jos. H. Peckham [267]

Mary Lacey Taliaferro apparently was a music instructor at the Institute. The Willie mentioned in this letter, with whom Henry engaged in debates, was William J. Lacey, his mother's half-brother, who was approximately 19 months older than Henry.

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[267] Letter of Joseph Henry Peckham to Miranda Livingston, dated March 18, 1851, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

In a letter to his father, dated Baton Rouge, March 24, 1851, Henry reported on a visit by Wheeler to Baton Rouge and the condition of his eye, among other subjects:

> My Dear Father,
>
> I received a letter from Aunt Livingston, last Saturday but as I had just written to her, I will now write to you.
>
> Wheel was here on Wednesday, & left for New Orleans on Thursday. His eye is better. The inflamation has nearly entirely left it, but whether he will see much or not from it, remains to be proved. The Oculist thinks he will; he has a deposit in the back part of his eye, which he thinks is being absorbed; if it is absorbed he will see; if not, he will not see. The reason, Dr. Guaties thinks it is being absorbed is because at first when the light struck upon his eye, he could see nothing but light, & that would soon fade away; now from one side of his eye he sees little specks which, the Doctor says, is a very favorable symptom. He is in very fine spirits indeed.
>
> I am in the beautiful city of Baton Rouge. It is one of the dullest places I was ever in, in my life. All there is to do in town is to go the Post-office every

morning where I am sure to get lots of papers and letters for Uncle George & once in a long time a letter for myself.

I went yesterday to the grave yard with Aunt Eleanor & Aunt Kate. The manner in which they keep it is a perfect disgrace to the town. In the first place the yard is not enclosed & more than half of the bodies have not even a little fence around the grave, but have a little stick at the bottom & head of the body. There is any quantity of cattle running all about the grave-yard.

The river is very high indeed. It wants but 1 foot & a half of being as high as it was in 1828, the highest water ever known. There was a crevasse opposite here, on Friday & there are a great many all along the river. The river still continues to rise.

I have just received a visit from Father Gash one of Uncle George's friends. He seems to be very clever man, but I never can admire men that wear coats with such a short waist & such long tails. He cannot speak much English. It is 12 o'clock & he has just left to get his only meal. He has given us a long account about the fasting of the church & etc.

Mr. Linebaugh, the Episcopal minister is the oddest man I ever saw. He preaches so fast that it is almost impossible to understand him. Uncle George spoke to him about it & told him especially not to read the Creed so fast. He read everything very well yesterday except the Creed, which he read so fast that we could not keep up with him & stopped in the middle & let him go on. Aunt Eleanor says that he finished full half a minute before her.

Friday is my birthday. I will then be a "sixteen year old boy". Every lady looks on me here in perfect amazement & says "fifteen year old boy".

Aunt Eleanor will be 29 years old on Sunday. March seems to be a favorable month for people to be born in.

I took a ride on horseback last Monday and have just got over the effects of it. The saddle was so short that it rubbed my legs, so as to make them quite sore. It was the first time I had rode for about two months and if I have to get bruised in that style I think it will be a great many two months before I ride again.

Tell Joe that he must consider these letters as much for him as for any-one else; that one letter a week is

as much as I can manage especially when I get no answers to half of them. The mails are so irregular that if I can get a letter in fifteen days after it is written I think that I have done fairly well. How is your knee? I think a good deal as you do, that if you are not allowed to try it any that it will be pretty difficult work to know when it is well; however, if you have many ladies around you as Aunt Livingston says, I think you fare pretty well. Give my love to all & tell Ruff to write. Aunt Livingston writes more regularly than any of you.

Your affectionate son,
Jos. H. Peckham [268]

The location of the graveyard he mentions is uncertain, but it is likely the place where Edward Lacey and Hannah Elizabeth Lacey were buried.

In his last surviving letter from Louisiana, written to his brother "Ruff", dated "Baton Rouge, March 31, 1851", a Monday, Henry attempts to clarify some confusion regarding his shooting of certain hogs, recounts a visit to

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[268] Letter of Joseph Henry Peckham to Rufus W. Peckham, Sr., dated March 24, 1851, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

Dan Rice's circus with Mr. Laucks and also mentions the E. D. White, his brother Wheeler and their plans to return home:

Dear Ruff,

I received yours of the 17th last Saturday. I was very much pleased with it indeed, but I should say you had no one to govern you and since I have been away, I am afraid they are spoiling you. I think that for a short time, when I return, I will have as much as I can do to get you perfectly under my control.

For three successive times I have been told not to shoot the neighbors hogs. You must have mistaken what I wrote. I shot Grand Pa's hogs because they came into his garden. I was told by Grand Pa so to do; when neighbors hogs came in I of course had the same privilege. I have satisfied it long ago. Throughly, for I killed them all up in a week.

Dan Rice's circus has been here. I went twice to pass away the time and was very much pleased; once I went with Miss Walsh, a cousin of Aunt Eleanor, and once with Mr. Laucks. When I went with Mr. Laucks, after the performance was through, we went and called on Dan and his lady. Mr. Laucks knew them when he was in Albany.

Mrs. Rice is a very pretty and agreeable woman. In the evening we were going again, to go behind the curtain and talk with Mrs. Rice, but when I told it to Aunt Eleanor and Uncle George, they said it would be improper and so I did not go.

I saw Wheel yesterday. His eye is getting better already, but he cannot see out of it. It is his left eye. Aunt Livingston asks me if it is his lid or eye which is hurt, and seems to be very much troubled, because I have not told her; tell her that when I said in one of my letters that the Doctor said the arrow ran about a quarter of an inch into the eye I did not mean his lid. He was taking a trip on the E.D. White for his health and amusement. He will pass here again Wednesday on his way to New Orleans, will be there Thursday morning; leaves there Saturday evening for this place; will arrive here Sunday; remain here until the following Wednesday, when if he does not change his mind, we leave for the North by the M---- [cut off].

Friday was my birthday when I received any quantity of bouquets from the young ladies, that is to say from a young lady and two from married ones & a book entitled the "Men of the Bible" from Aunt Eleanor.

We all intended going fishing tomorrow, but I believe they have decided it is going to rain and so they put if off until Thursday. I hope we will have a pleasant time; to hope to catch fish where I [illegible], unless they were so thick that you could catch them with your hands would be useless.

We've any quantity of bugs and insects here. Last evening when I was at Church, there were any quantity of these bugs that look like bees flying around you on all sides; one of them almost got down my neck before [illegible].

I will finish by telling you that I am perfectly well. Give my love to all.

Your affectionate Brother,
Jos. H. Peckham

PS. Give my love to little George and tell him I should like very much to hear from him.[269]

Dan Rice, whose circus he mentions, was the operator of one of the best known of the early traveling circuses, which

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[269] Letter of Joseph Henry Peckham to Rufus W. Peckham, Jr., dated March 31, 1851, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

was more popular than that of P.T. Barnum in its day. [270] The E.D. White, on which Wheeler was traveling "for his health and amusement", was a steamboat of which John C. Brady, who married Sarah Maria Lacey, was Captain and part owner at the time. Where an earlier letter indicated that Wheeler and Henry were planning to leave for home on April 26, he indicates here that they plan to leave the next Wednesday, which would have been April 9, 1851. The reference to the boat or route they intended to take appears to be the same as that mentioned in the earlier letter, which they at that time had decided not to take. The reference in the postscript to "little George" was to his cousin, George Peckham.

The Journal of the Proceedings of the Thirteenth Convention of the Louisiana Diocese includes Rev. Lacey in the List of Clergy, as of June 11, 1851, as "Rector of Southern Institute for Young Ladies, Jackson, Parish of East Feliciana". [271] He was present at the convention on May 8th at Baton Rouge and participated in the certification of the Lay Delegates, but does not appear to have been present at the reconvened convention in New Orleans on

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[270] en.wikipedia.org/wiki/Dan_Rice

[271] Journal of the Proceedings of the Thirteenth Convention of the Protestant Episcopal Church in Louisiana, held in Christ Church, New Orleans, June 13, 1851.

June 11, 1851. [272] He was appointed a delegate to the General Convention, a member Education Committee and was appointed to give an Education Sermon at the next Convention. [273] The Parochial Reports contained no report from Rev. Lacey. In his 1851 Address the Bishop reported:

> The following day, Monday, May 12th [1851], I visited the Southern Female Institute at Jackson, under the care of the Rev. Dr. Lacey. The Seminary I found in its usually flourishing condition, yet not receiving the measure of patronage which its undoubted merits entitle it to. During my visit I catechised the School and administered confirmation to five of its members. [274]

The Committee on the State of the Church reported that within the last year two additional female seminaries had been added at Carrollton and Monroe, which with the one recently established in Rapides Parish provided further

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[272] Id., pages 1-3.

[273] Id., pages 22, 28.

[274] Id., page 12.

competition to the Southern Female Institute at Jackson. [275]

The last letter of Henry Peckham that has been preserved, dated September 15, 1851, was written to his father from somewhere on Long Island, where he was hunting. The letter focuses almost entirely on his current illness, which appears to have involved a "disordered stomach", as opposed to the coughing and pain in his chest of which he complained while in Louisiana. He concludes by indicating his desire to return home:

> I think I had better return home, because it is very likely to break out again & then I should like to be home in order to let someone that knows more about medicines than I do & yet who understands my condition give me a good dose of medicines, clean me all out & bring me up in a style, for this being sick in a country place with no physicians is not very pleasant. [276]

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[275] Id., page 23.

[276] Letter of Joseph Henry Peckham to Rufus W. Peckham, Sr., dated September 15, 1851, Wheeler H. Peckham Family Papers 1815-1910, Manuscript Division, Library of Congress, Collection No. MSS35744.

On April 2, 1852, five days after his seventeenth birthday, Rev. Lacey's second grandchild, Joseph Henry Peckham, died at Albany, New York. The cause of death is not known, but from the numerous comments in his letters regarding his health, he appears to have suffered some form of chronic illness for a period of time. He was buried at Albany Rural Cemetery next to his mother.

The Journal of the Proceedings of the Fourteenth Convention of the Louisiana Diocese lists Rev. Lacey among the clergy, as "Rector of Southern Institute for Young Ladies, Jackson". [277] He was present at the convention on May 26, 1852 and preached a sermon on the subject of Female Education. [278] This "Discourse on Female Education" was subsequently published by B.M. Norman in 1852. Rev. Lacey was appointed to the Committee on Canons and as a deputy to the General Convention. [279] The Parochial Reports for 1852 contain no report from Rev. Lacey. The Journal does contains a Report by the Education Committee, William B. Lacey Chairman, relating to the history and importance of

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[277] Journal of the Proceedings of the Fourteenth Convention of the Protestant Episcopal Church in Louisiana, held in St. James Church, Baton Rouge, May 26, 1852.

[278] Id., pages 12, 21.

[279] Id., pages 14, 30.

Christian education, as well as the importance of the education of females, and was accompanied by a series of resolutions, which were adopted by the Convention. [280] The Report included the complaint that the efforts that had been undertaken to establish educational institutions "have not been appreciated by Episcopalians as they ought to be" and that, as a result, "a crisis has now arrived, and something more than resolutions and paper edicts are necessary to sustain the seminaries already established." [281] The resolutions adopted included one to undertake efforts toward the establishment of a high school for males and another to the effect that the establishment of another female school was deemed "inexpedient at the present time and that support for those already established seems to be the better policy than the creation of new ones". [282]

On July 22, 1852, John C. Brady Jr., son of John C. Brady and Sarah Maria Lacey was born at New Orleans.[283] The date of the marriage of his parents is not known, but it

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[280] Id., pages 31-43.

[281] Id., pages 40-41.

[282] Id., pp. 42-43.

[283] Orleans Parish Birth Index, Vol. 22, page 612.

is reported that they were married at "Bayou Sara". [284] As there was no Episcopal church at Bayou Sara at the time, it is likely that they were married at Grace Church in nearby St. Francisville.

Rev. Lacey is included in the List of Clergy as Rector of Southern Institute for Young Ladies, Jackson, in the Journal of the 15th Annual Convention of the Diocese of Louisiana (1853). [285] He does not appear to have been present at the convention, but was appointed a trustee of the General Theological Seminary and a member of the Education Committee. [286] His son George S. Lacey, was a lay delegate from St. James Church, Baton Rouge. [287] The Report of the Committee on Education included the following:

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[284] Biographical and Historical Memoirs of Northwest Louisiana, The Southern Publishing Company, Chicago & Nashville, 1890, page 574, biographical sketch of Pin H. Hynson, husband of Sallie Brady, their daughter.

[285] Journal of the Proceedings of the Fifteenth Annual Convention of the Protestant Episcopal Church in Louisiana, held in Christ Church, New Orleans, April 9, 1853.

[286] Id., page 16.

[287] Id., page 12.

> The Southern Institute at Jackson, under the charge of the Rev. Dr. Lacey, is they are happy to perceive from his report to the Bishop, in a much more flourishing and prosperous condition than it has been at any other time during the nine years of its existence; and it is gratifying to find that the persevering efforts of its venerable and well qualified Rector are at length receiving that patronage and encouragement they so richly deserve, and which, we trust, will redound to the permanent good of the Church. [288]

The Committee on Education reported the destruction by fire of the facilities of the Female Seminary, "late of Carrollton, and now of Greenville, near New Orleans," which was continuing as best as could be expected with "its present limited accommodations", and further reported that the Rapides Female Seminary had been "suspended for the present". [289] The elimination of competition from the latter may have benefitted Rev. Lacey's school. However, despite the prior years resolution against the establishment of further female institutions, Caleb Dow, Rector of The Church of the Ascension, Donaldsonville, reported that he was currently "endeavoring to establish a Young Ladies

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[288] Id., page 23.

[289] Id., pages 23-24.

School". [290] The Parochial Reports for 1853 contain the following from Rev. Lacey:

> Southern Institute, March 30, 1853
> Rt. Rev. Bishop Polk:
>
> My Dear Sir–
>
> I shall not be able to attend the Convention on the 6th of April, as we have so many pupils to attend to that the rest of the teachers will not have time to hear the necessary recitations. I have nearly sixty scholars, divided into about fifteen classes, occupying the whole time of all the teachers, so that my absence would result in great derangement and irreparable loss.
>
> The Institute is in a sound and flourishing condition; and having gradually increased from the beginning, without any serious drawback, I hope for the continuance of its prosperity.
>
> With sentiments of great respect,
> I am, Rt. Rev. and dear sir,
> Your humble obedient servant,

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[290] Id., page 43.

Wm. B. Lacey [291]

The Parochial Report from St. James Church, Rapides, makes no mention of the Rapides Female Seminary. [292]

On February 22, 1854, William Stafford Brady, son of John C. Brady and Sarah Maria Lacey, was born at New Orleans. [293]

The Journal of the 16th Annual Convention lists Rev. Lacey, Rector of Southern Institute for Young Ladies, Jackson, among the clergy, as of May 12, 1854. [294] He was appointed a deputy to General Convention and a member Committee on Education. [295] George S. Lacey attended the convention as a lay delegate for St. James Church, Baton

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[291] Id., page 45.

[292] Id., page 47.

[293] Orleans Parish Birth Index, Vol. 22, page 613.

[294] Journal of the Proceedings of the Sixteenth Annual Convention of the Protestant Episcopal Church in Louisiana, held in the Church of the Annunciation, New Orleans, May 15, 1854.

[295] Id., page 14.

Rouge. [296] In his 1854 Address the Bishop reported:

> Wednesday, 25th [May, 1853], I read prayers for and addressed the pupils of the Southern Institute at Jackson. Of this institution I take pleasure in saying, it is pursuing the even tenor of its way, affording, as it ever has done, advantages of a high order, to those who desire the thorough education of their daughters. [297]

The Report of Committee on Education included the following:

> The Committee on Education respectfully report that the only school in the Diocese which may be regarded as under the supervision of the Convention, and reporting to the Bishop, is the Southern Institute for Young Ladies, at Jackson, in charge of the Rev. Dr. Lacey, which according to the report made this year by its Rector, is flourishing and prosperous and now numbers seventy pupils. [298]

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[296] Id., page 33.

[297] Id., page 19.

[298] Id., page 36.

The Parochial Reports for 1854 included the following from Rev. Lacey:

> Right Reverend and Dear Sir:
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> As I am unable to attend the Convention, personally, I beg to submit to you the following Report:
>
> St. Alban's Church, Jackson communicants=3, baptism of adults=7, marriage=1, funerals=2
>
> The Southern Institute still continues to flourish. Upwards of seventy pupils have entered the school during the present session. New teachers have been employed and no expense or labor will be spared, to render the Institute worthy of its patronage.
>
> Rev. W. B. Lacey, DD., Rector [299]

The Journal also includes a reference to the prevalence of yellow fever in Baton Rouge during the previous autumn, which had killed the Rector of St. Johns, West Baton Rouge, on October 28, 1853. [300] The Journal reported that

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[299] Id., pages 43-44.

[300] Id., page 44.

an "Application was made by St. Alban's Church, East Feliciana, for admission into the union with this Convention", which was approved, along with S. O. Rhea and James R. Chambers as lay delegates to the convention from that Church. [301]

In August, 1854, Rev. Lacey returned to Albany, New York, and preached twice at St. Peters Church on August 27, 1854. [302]

The Journal the 17th Convention of the Diocese of Louisiana (1855) included Rev. Lacey in the List of Clergy as "Rector of St. Alban's Church, and of Southern Institute for Young Ladies, Jackson". [303] He does not appear to have been present at the convention, but was appointed a deputy to General Convention and as member of the

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[301] Id., pages 13, 31. Concerning the organization of St. Alban's, see: The History of the Diocese of Louisiana, complied by the Rev. Herman Cope Duncan, M.A., 1888, at page 115.

[302] Albany Chronicles: A History of the City Arranged Chronologically, compiled by Cuyler Reynolds, Albany, New York, 1906, at page 583.

[303] Journal of the Proceedings of the Seventeenth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, held in St. Paul's Church, New Orleans, May 11, 1855.

Committee on Education. [304] George S. Lacey attended the convention as a lay delegate from Trinity Church, New Orleans, and was appointed Secretary of the convention. [305] His office location was identified as "corner Camp and Natchez Streets, New Orleans". [306] The Bishop reported that he had moved to New Orleans and had become the rector of Trinity Church on January 1, 1855. [307] The Committee on Education reported:

> That the Southern Institute for Young Ladies at Jackson, under the charge of the Rev. Dr. Lacey, appears, by the Report of its Rector to the Bishop, to be in a very prosperous condition, and is 'confidently recommended to those who have daughters to educate, as in all respects, worthy of their confidence and patronage'. [308]

The Committee noted that in addition there was a School for Young Ladies at Baton Rouge, conducted by Rev.

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[304] Id., pages 9-10, 14-15, 56-57.

[305] Id., pages 9, 11.

[306] Id., page 57.

[307] Id., pages 21-22.

[308] Id., page 30.

Guion. [309] Rev. Lacey contributed the following to the Parochial Reports:

> St. Albans Church, Jackson, Rev. Wm. B. Lacey, DD., Rector. Communicants: 6, Baptisms: infants, 6, adults, 2; Marriages 2; Funerals: 3
>
> The Southern Institute still continues to increase. Upwards of eighty pupils have been entered this session. Our Board of Instruction has been strengthened, and we are fully prepared to impart to our scholars, an elegant and thorough education. [310]

Rev. Lacey appears in the List of Clergy in the Journal of the 18th Convention of the Diocese of Louisiana, held in Trinity Church, New Orleans, May 1, 1856, as "Rector of St. Alban's Church, and of Southern Institute for Young Ladies, Jackson". [311] Rev. Lacey does not appear to have been present at the convention. [312] He was

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[309] Id.

[310] Id., page 45.

[311] Journal of the Proceedings of the Eighteenth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Assembled in Trinity Church, New Orleans, May 1, 1856. page 3.

[312] Id., page 8.

appointed to the Committee on Education and also nominated a Deputy to the General Convention, but tied with Rev. Lewis, who was the Rector of Grace Church. Rev. Lewis then graciously offered a resolution to make Rev. Lacey the Deputy to the General Convention, but someone unidentified objected, so "another balloting was had, which resulted in the election of Rev. Lewis". [313] George S. Lacey, attended the Convention as a lay delegate from Trinity Church, New Orleans, and was elected Secretary of the convention and a Deputy to the General Convention. [314] In his Address for 1856 the Bishop Reported:

> On Saturday the 19th [April, 1856], I visited the Parish of St. Alban's, Jackson. After morning prayer by the Rector, Rev. Wm. B. Lacey, DD., on Sunday, 20th, I preached and confirmed four persons. The number of Episcopalians in Jackson is small; too small to enable them of themselves, to build such a church as is required at that point. They are therefore obliged to look to the planters of the neighborhood for assistance, which I was glad to hear they had done, with more or less success. As it seems to most attractive point for the church, in the Parish of East Feliciana, it is earnestly hoped the

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[313] Id., pages 17-18, 29.

[314] Id., pages 8, 18.

friends of the church, in that vicinity, will unite in such measures as are necessary to secure its firm and permanent establishment; and not only so, but when it is considered, that there is assembled there a large number of youth of both sexes for education, many of whom are children of the church, a fair claim is established upon the aid and pecuniary contributions of Churchmen in all parts of the Diocese; to withhold which would argue, not only a lack of Christian liberality, but under the circumstances, as Churchmen, a very short-sighted policy." [315]

Rev. Lacey contributed the following Parochial Report:

St. Alban's Church, Jackson, Rev. W.B. Lacey, DD. Rector; Communicants: 5, Baptisms: 5; Marriages: 1, funerals: 2 communicants died: 1.

Owing to the existence of yellow fever in Jackson in the beginning of the present session, the number of pupils in the Southern Institute, is not so great as it was last session. The present number is about 70. The harmony, efficiency and usefulness of the Institute are, we trust, still increasing. [316]

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[315] Id., pages 22-23.

[316] Id., page 57.

In the summer of 1856 Rev. Lacey had two grandsons born. On July 16, 1856, Theophile Eugene Lucas, son of Catharine Ann Lacey and Theophile Lucas, was born at New Orleans. [317] On August 19, 1856, Eugene Lacey Brady, son of John C. Brady and Sarah Maria Lacey, was also born at New Orleans. [318]

The Journal of the Proceedings of the 19th Convention of the Diocese of Louisiana (1857) lists Rev. Lacey as "Rector of St. Alban's and of Southern Institute for Young Ladies, Jackson. [319] He does not appear to have been present at the convention, which was held in Christ Church, New Orleans, beginning May 7, 1857. George S. Lacey attended as a lay delegate for Trinity Church, New Orleans, and was appointed Secretary of the Convention and a Deputy to the General Convention. [320] A resolution offered by Rev. Guion for the abrogation of the Committee

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[317] Orleans Parish Birth Index, Vol.22, page 614.

[318] Orleans Parish Birth Index, Vol.22, page 613.

[319] Journal of the Proceedings of the Nineteenth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, held in Christ Church, New Orleans, May 7, 1857, page 3. As reported below, the Southern Institute for Young Ladies had become St. Mary's College prior to May, 1857.

[320] Id., pages 8, 33, 48.

on Education was laid on the table and Rev. Lacey was appointed to the Committee on Education. [321] Rev. Lacey contributed the following to the Parochial Reports for 1857:

> St Alban's Church, Jackson; Rev. W.B. Lacey, DD. Rector. Present number 9
>
> Public worship in St Alban's Church has been discontinued for the want of a suitable place for its celebration. We have not succeeded in raising funds sufficient to build a church edifice, and the prospect now is, we shall not succeed.
>
> Since the last Convention, the 'Southern Institute' has been raised to a higher grade, under the title of 'St. Mary's College', with full powers to confer degrees and grant diplomas. It is now much more prosperous than it ever was before. The names of the pupils entered upon its register this session amount to eighty-seven. We have a fine Board of Instruction, and the pupils, generally, are giving satisfaction in their improvement. Divine Service is performed in the College chapel every Sunday morning, and the catechism attended to in the afternoon. The Rector is giving a course of lectures on the leading topics of Natural and Revealed

[321] Id., page 47.

> Theology, the Evidences of Christianity, Moral Science and Christian Duties. It is the unceasing effort of the teachers to extend the benign influence of religion to their pupils, and I humbly hope their effort is not in vain. Their scholars evince, decidedly, in their daily conduct, the effects of that wisdom "That is from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy". [322]

Rev. Lacey appears in the List of Clergy as "Rector of St. Alban's Church and President of St. Mary's College, Jackson" in the Journal of the 20th Convention of the Diocese of Louisiana, held in Christ Church, New Orleans, beginning May 6, 1858. [323] He does not appear to have been present at the convention, but was appointed to Education Committee. [324] George S. Lacey attended the convention as a lay delegate from Trinity Church, New

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[322] Id., pages 53-54.

[323] Journal of the Proceedings of the Twentieth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, held in Christ Church, New Orleans, May 6, 1858, page 3.

[324] Id., pages 11-12, 19.

Orleans, and was elected Secretary of the Convention. [325]
In his Address for 1858 the Bishop reported:

> On Tuesday, 20th [April, 1858], I visited St. Alban's Church, Jackson, preached and confirmed one person. Here I found a very neat upper chamber, fitted up in Church-like style, where there is a prospect of having regular services of the Church maintained without interruption.
>
> St. Mary's College, under the direction of the Rector of this parish, still maintains its position, as an institution offering high educational advantages to the daughters of the Church. [326]

Rev. Lacey contributed the following to the Parochial Reports for 1858:

> St. Alban's Church, Jackson; Rev. Wm. B. Lacey, DD., Rector
>
> Baptisms 5; communicants 12 with 8 added; present number:12, one marriage and one confirmation

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[325] Id., page 13.

[326] Id., page 28.

> Divine worship has resumed, under circumstances less discouraging than heretofore, though, by no means, such as we could wish.
>
> St. Mary's College is in a healthy and vigorous condition, but the number of its pupils has been diminished by the establishment of a rival institution. [327]

As of the date of the convention, Bishop Polk remained rector of Trinity Church and his address in New Orleans is listed as corner Fourth and Magazine Streets. [328]

In the Journal of the 21st Annual Convention of the Diocese of Louisiana Rev. Lacey was listed as "Rector of St. Alban's Church and President of St. Mary's College, Jackson". [329] He was present on the first day of the

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[327] Id., page 53. The identity of this "rival institution" is unknown. Various sources indicate that The Feliciana Female Collegiate Institute had been opened as early as 1847 or 1851 (or as late as 1867) and thus is unlikely the rival institution mentioned by Rev. Lacey. See: Feliciana Female Collegiate Institute Record Books, LSU Libraries Special Collections, Mss. 757, 1088.

[328] Id., pages 30, 49, 65.

[329] Journal of the Proceedings of the Twenty-First Annual Convention of the Protestant Episcopal Church in

convention, April 5, 1859, only. [330] George S. Lacey, attended the Convention as a delegate from Trinity Church, New Orleans, and was present May 4 and May 5, 1859, but not present the first day. [331] A motion by Rev. Guion to strike the Education Committee was adopted at the convention. [332] Rev. Lacey contributed the following to the Parochial Reports for 1859:

> St. Alban's Church, Jackson
> Rev. W.B. Lacey, DD., Rector
> 6 baptisms; 13 communicants, 1 marriage
>
> St. Alban's Church is now vacant, and if united to the Church in Clinton would constitute a care no less pleasant than important.
>
> A class of young ladies, members of St. Mary's College, is now waiting for confirmation, and will, I trust, receive it before the end of the present

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the Diocese of Louisiana, Trinity Church, New Orleans, May 5, 1859, page 3.

[330] Id., pages 12, 14, 25.

[331] Id., pages 7, 11, 24, 28.

[332] Id., page 24.

session. [333]

He made no mention of the condition of St. Mary's or the number of students. This would be his last Parochial Report to the Diocese of Louisiana and St. Mary's College apparently closed at the end of the Spring term of 1859.

On October 27, 1859, Rev Lacey's second grand daughter, Sarah Maria "Sallie" Brady, daughter of John C. Brady and Sarah Maria Lacey, was born at New Orleans. [334] Unfortunately, her mother did not survive her birth. Sarah Maria Lacey Brady died on the evening of October 27, 1859 and the following obituary was published in the New Orleans Times-Picayune the following day:

> DIED. On Thursday night, the 27th inst., at a quarter past 9 o'clock, Sarah Maria Lacey, consort of Capt. J. C. Brady, aged thirty-two years. The friends of the family are invited to attend the funeral, this afternoon at 4 o'clock, from her late residence on Nayades Street, near First Street. [335]

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[333] Id., page 48.

[334] Orleans Parish Birth Index, Vol. 26, page 267.

[335] Times-Picayune, October 28, 1859. "Nayades" was at the time the name of the western portion of St. Charles Avenue. Gardner's New Orleans Directory for both 1861 and 1866, list the address of "Capt. John C.

Rev. Lacey had another grandchild born some time during 1859, Edward Emile Lucas, son of Theophile Lucas and Catherine Ann Lacey, but the date of his birth is not known. [336]

In his Address for 1860 Bishop Polk reported that Rev. Lacey had been transferred to the Diocese of Mississippi. [337]

Brady" as "597 St. Charles". See: Gardner's New Orleans Directory For 1861, complied and published by Charles Gardner, New Orleans, 1861, page 74.

[336] 1880 Census, Orleans Parish, Louisiana, City of New Orleans, Super. Dist. 1, ED No. 83, page 265D; Dwelling 409 / Family 429, June 14, 1880, lists Edward Lucas, then 21 years old, residing with his uncle, George S. Lacey, his mother, Catherine Lucas, aunt, Mary Taliaferro, younger brother, George Lucas, and cousin, Sallie Brady. His marker at Metairie Cemetery also lists his birth as 1859.

[337] Journal of the Twenty-Second Convention of the Protestant Episcopal Church in the Diocese of Louisiana, held in Christ Church, New Orleans, May 3-5, 1860, page 21.

OKOLONA, MISSISSIPPI, 1859-1866

Some time in 1859 the Lacey family relocated from Jackson to Okolona, Mississippi, where Rev. Lacey had agreed to accept the presidency of a newly formed institution, Rose Gates College. It is unknown what prompted this move, although the comment in his last Parochial Report to the Diocese of Louisiana concerning the "establishment of a rival institution" suggests the financial prospects of St. Mary's College were not as promising as he had hoped. It is not known precisely when the family relocated to Okolona, although it appears that Rev. Lacey had agreed to take charge of Rose Gates College by the end of the spring term of 1859 and that he had entered into a lease for the buildings to be used by the College before October, 1859.

It appears likely that Rev. Lacey was recommended for the Presidency of Rose Gates College by Rev. Robert F. Clute, who was then Rector of Grace Church, Okolona. Rev. Clute formerly had been the Rector of Grace Church, Atchafalaya, and Christ Church, Covington, Louisiana, where it is likely that he became acquainted with Rev. Lacey and his reputation as an educator. [338] In his 1859

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[338] Journal of the Proceedings of the Twentieth Convention of the Protestant Episcopal Church in the Diocese of Louisiana, Christ Church, New Orleans, May 6, 1858, pages 3, 25.

Parochial Report to the Diocese of Mississippi, Rev. Clute reported:

> Parochial Report for Grace Church, Okolona,
> by Rev. Robert F. Clute, Rector:
>
> I became Rector about Jan. 1st, ult, having removed from the Parish at Columbus about Christmas. Within two months, property to the value of several thousand dollars has been donated for a Church Female College, and an eminent Divine of thirty years experience will, it is hoped, become its Rector October 1st, when the School will go into operation...The School proposed is intended as a Southern Institution, in which the pupil being apt, an education intellectual, moral and social, equal to any at the North will be guaranteed. The location is retired and beautiful. It is believed that there is not a healthier town in the Southern country. The Mobile and Ohio Railroad will be completed to the town, we are officially assured, by October next. We trust the Diocese will take pride in contributing to the completion and extension of the present buildings and show their confidence by securing for Southern girls therein, a Southern education, equal in every respect to any to be obtained elsewhere.

-- Robert F. Clute, Rector. [339]

The referenced "eminent Divine of thirty years experience" was almost certainly Rev. Lacey.

In his Address for 1859, Bishop William M. Green reported on the background of the College and the expectation that it would commence operation in October 1, 1859:

> It is with no little gratification that I here state, that since my late visit to Okolona, the large unfinished building erected at that place by the Rev. Mr. Lawson, for a Female School, has been purchased by Col. Charles Gates, who generously offers to convey it to the proper authorities as a Church School of the Diocese. With the assistance of a few other friends, it will soon be finished, and be made ready for use by the 1st of October. [340]

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[339] Journal of the Thirty-Third Annual Convention of the Protestant Episcopal Church in the Diocese of Mississippi, held in Trinity Church, Natchez, April 29-May 1, 1859, page 58.

[340] Id., page 34.

Some time prior to October, 1859, Rev. Lacey entered into a lease for the buildings used by Rose Gates College for a period of 5 years, commencing October 1, 1859. [341]

As of the April, 1860, Annual Convention, the List of Clergy for the Diocese of Mississippi included Rev. Lacey as "President of Rose Gates Female College, Okolona", and the Journal reflected that he had been added to the Diocese in the preceding year. [342] However, the expectation that the Rose Gates College would commence operations in October, 1859, was not met. At the time of the Annual Convention, held April, 1860, it was still not open. In his 1860 Address, Bishop Green reported on his November, 1859, visit to Okolona:

> I was truly gratified at finding that the Rev. Dr. Lacey had consented to take charge of the Rose Gates College for girls, which has recently been established in this place. This is an Institution for

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[341] Confederate Papers Relating to Citizens or Business Firms, NARA M346, Roll 0561, Document No. 52, Page 20.

[342] Journal of the Thirty-Fourth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 26-28,1860, pages 3, 49.

> which the Church and the public generally are chiefly indebted to the liberality of Col. Charles Gates. It is favorably situated in the borders of the town and in full view of the Railroad. The principal building is planned with a view to both comfort and taste; and will accommodate at least 50 pupils. Although not a Diocesan Institution, in the usual acceptation of that term, it is a school of the Church, under the control of a Board of Trustees, consisting of members of the Church, the Bishop of the Diocese acting as President.
>
> The high and long established reputation of Dr. Lacey in the department of Female Education can hardly fail to draw a full number of pupils around him as soon as he is ready to receive them. [343]

The Bishop further reported that Rev. Lacey also would perform "such Missionary service in the circumjacent country as opportunity will allow" and offered the following additional remarks concerning the College:

> I have already stated that Col. Charles Gates, residing near Okolona, had purchased and generously offered to convey to the Episcopal Authority of the Diocese for a Female Church

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[343] Id., pages 32-33.

School, the large building partially erected in that place by the Rev. Mr. Lawson. That generous purpose has been carried out -- the building has since been nearly completed -- a Board of Trustees (with the Bishop of the Diocese as President) has been organized. A suitable Constitution with Bylaws, has been prepared -- the Rev. Dr. Lacey has been placed at its head, -- and an act of incorporation sought under the title of "Rose Gates Female College". A copy of these several documents will be laid before you, not for the purpose of requesting that you take the Institution under the control of the Convention, but to enlist your good wishes and beneficence in its behalf. Its position in a part of the Diocese where the Church is but little known, and where much wealth is extracted from the soil, is of itself enough to interest us in its behalf. But if there be joined to this the liberality of the founder and of those who have assisted him in the work, the high character of the Trustees for intelligence and worth, and the long and well-known success of Dr. Lacey in the task of instruction, nothing further will be wanting to convince you of the importance of this work and to commend it to your liberality. [344]

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[344] Id. pages 50, 51-52.

According to State records, Rose Gates Female College was incorporated on June 14, 1860 (Record of Incorporation No. 124), with a property limit of $30,000 and authority to confer degrees and diplomas. [345] The College was named for Rose Gates, the daughter of Col. Charles Gates. [346] It was located in a three story building, located on the northeast corner of the intersection of present day North Olive Street and Wheeler Avenue. [347]

The 1860 Census, enumerated June 12, 1860, lists Rev. Lacey as a Protestant Episcopal minister, residing at Okolona, with his wife, Elizabeth, children, Mary, William, Theresa, Lida and Henry, and two of his grandsons,

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[345] A History of Educational Legislation in Mississippi from 1798 to 1860, by William H. Weathersby, University of Chicago, 1921, page 161.

[346] An Episcopal Dictionary of the Church, Donald S. Armentrout, Robert Boak Slocum, Church Publishing, Inc., 2005, page 449.

[347] Confederate Cemeteries and Monuments in Mississippi, by R. W. Jones, Publications of the Mississippi Historical Society, Vol. VIII, 1904, page 92; Early History of Okolona, Okolona Chamber of Commerce, 1980, page 6. The accuracy of this location is supported by its being "in full view of the Railroad". See: Journal of the Thirty-Fourth Annual Convention of the Diocese of Mississippi, pages 32-33.

William Taliaferro and "Staffie" Brady. [348] Also residing with them were Elizabeth's sister, Jane Smith, and three teachers. His daughters Mary and Theresa are identified as "music teacher" and "teacher", respectively, and he is listed as having personal property valued at $4000.00. The 1860 Census Slave Schedules reflect that Mary Lacey Taliaferro was the only member of the Lacey household who owned any slave in 1860. [349]

Rose Gates College finally began operation in the fall of 1860. In his April, 1861, Journal and Address Bishop Green explained the reason for the delay and reported on his visit to Okolona, November 20-23, 1860:

> During my stay in the Parish, I twice visited "Rose Gates College," in charge of Rev. Dr. Lacey. The progress of this important and promising Institution has been materially retarded by the unfaithfulness of the mechanics employed, and by the amount of indebtedness which the Trustees have been forced to incur in order to complete the buildings. Were this debt paid, there would be no perceptible

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[348] 1860 US Census, Chickasaw County, Mississippi, Division No. 1, Okolona, June 12, 1860, page 6.

[349] 1860 Census, Chickasaw County, Mississippi, Division No. 1, Slave Schedules, page 333A.

> hindrance to its rapid advancement, as the known ability and long experience of Dr. Lacey in conducting such an Institution can hardly fail to attract pupils, now that he is ready to receive them. It was my intention to visit the College once more before I left the Parish, and to address the Pupils, but the unusual inclemency of the weather prevented it. Much praise is due not only to Col. Gates for presenting to the Church the grounds and unfinished building, but to the Trustees also for their exertions towards completing and fitting it for use. In this labor of love they deserve the aid as well as the approbation of their brethren in other parts of the Diocese...Rose Gates College, Okolona, is now fairly at work and promises, if shortly relieved from debt, to realize every reasonable expectation on the part of its friends. [350]

On January 8, 1861, the State of Mississippi adopted an Ordinance "to dissolve the union between the State of Mississippi and other States united with her under the compact entitled 'The Constitution of the United States of America'" and repealing "all the laws and ordinances by which the said State of Mississippi became a member of the

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[350] Journal of the Thirty-Fifth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Holly Springs, April 25-27, 1861, pages 46-47, 63.

Federal Union of the United States of America".

In March, 1861, Rev. and Elizabeth Lacey's oldest son, William J. Lacey, enlisted in the 11th Regiment of the Mississippi Infantry, as a private in Company C, and continued in that capacity until April, 1865. [351] During this time he kept a diary, now in the possession of the Special Collections of Virginia Polytechnic Institute and State University, which covers primarily the period from July 17, 1861, to February 21, 1862, when he returned to Okolona for a period of leave. [352] During the period covered by the diary he was generally in camp at Winchester, Virginia, or Camp Fisher, near Dumfries, Virginia, primarily engaged in guarding the Confederate batteries on the Potomoc River. The diary mentions sending and receiving letters from members of the family including, his younger brother Henry:

> January 7th, 1862. Purchased three maps & the likeness of Beauregard and Bee which I shall send to Henry. His whole soul is in this contest & he reads with avidity everything touching the war. The

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[351] Chickasaw County Civil War Records, Mississippi State Archives, Box 11053.

[352] William J. Lacey Diary, Ms 2011-115, Special Collections, Virginia Polytechnic Institute and State University, Blacksburg, Virginia.

> maps will assist him very much in fixing events in his mind. [353]

He gives the following account of his return to Okolona on leave in February, 1862:

> Started for home on Tuesday, Feby 11th 62, reached Richmond on same day. Remained there two days & reached Lynchburg 14th. Left 15th & reached Bristol 16th. Detained two days. Started for Knoxville on 18th & reached there same day. Remained there all night. Started next morning & reached Chattanooga at night. Reached Corinth on the 20th & Okolona on the 21st. [354]

Near the end, following the diary entries, he gives instructions to contact his older brother, George, in the event of injury or death:

> Richmond, February 10th/63. Should anything serious occur within the next 24 hours, I wish my people advised of it forwith with the request that it be directly communicated to George S. Lacey of

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[353] Id., page 45a.

[354] Id., page 46a.

New Orleans together with all the circumstances. [355]

The Journal of the April, 1861 Convention included Rev. Lacey in the List of Clergy for the Diocese of Mississippi, as "President of Rose-Gates Female College", Okolona, and included the following Parochial Report:

> ROSE GATES COLLEGE,
> April 20th, 1861.
>
> Bishop Green: Rt. Rev. and Dear Sir:—
>
> Since the last Convention, I have officiated several times in Grace Church, Okolona, once at Buena Vista, twice in Columbus, twice in Aberdeen, and generally on Sunday afternoons at home.
>
> Since the commencement of the present Session, fifty-six pupils have been admitted into "Rose Gates College," four of whom are boarders. With suitable encouragement from the right quarter, our experiment would, I have no doubt, be successful; but standing as I do alone in the enterprise, I have great discouragements to encounter. With the assistance of God, I intend to persevere, hoping sometimes against hope, that He will ultimately

[355] Id, page 47b.

crown my labors with success.

Yours, respectfully,
WILLIAM B. LACEY [356]

In early 1862 Rev. Lacey was approached by a Dr. Strickney, an agent for the C.S.A. government, who was seeking a location for an army hospital and considered the buildings occupied by Rose Gates College to be ideal for his purposes. [357] It was agreed that Rev. Lacey would make the buildings available "for not less than five months and as much longer as the government saw proper to keep them", for which he was to be compensated at the rate of $100 per month, plus a suitable residence, or, alternatively, $150 per month, if he provided his own house. [358]

In April, 1862, having agreed to make the College buildings available for the newly established hospital, Rev. Lacey sought appointment as its chaplain:

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[356] Journal of the Thirty-Fifth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, Mississippi, held in Christ Church, Holly Springs, April 25-27, 1861, page 87.

[357] Confederate Papers of Citizens or Businesses, NARA M346, Roll 0561, Document No. 52, Pages 14, 20.

[358] Id.

To the Hon. G.W. Randolph, Secretary of War, in the Confederate States of America

The undersigned respectfully represents: --
That he was President of Rose Gates College, in the town of Okolona, state of Mississippi, having a lease of the said College for five years, in the founding of which he expended some six or seven thousand dollars of his own funds -- that the military authority pressed the buildings of the said College into the service of the Confederate Government for a Hospital, thus depriving the undersigned of home, school and means of support -- and that, under these circumstances, he respectfully approaches the war department and solicits the chaplaincy of the Hospital, being anxious to serve his country, as best he can, as well as to support his family. In regard to recommendation, the undersigned refers to the accompanying document, No. 2.

Respectfully,
Rev. William B. Lacey, D.D. [359]

The letter is undated but records reflect that it was received April 7, 1862 and the referenced "accompanying

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[359] Id., page 3.

document" consisted of statements of the Surgeon in Charge of the hospital, as well as 29 prominent Okolona citizens, supporting the requested appointment. [360] In a letter to the Secretary of War, dated March 27, 1862, Bishop Green also supported the appointment. [361] Records show that the appointment was denied on the basis that no provision had been made for the appointment of chaplains for hospitals, "unless a regiment is stationed there and it is a fort". [362]

Rev. Lacey did not attend the Thirty-Sixth Annual Convention of the Diocese, which was held in St. Andrew's Church, Jackson, on April 24, 1862. [363] Bishop Green's Journal and Address for 1862 included the following remarks concerning the general conditions prevailing, as well as their impact on schools in the Diocese:

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[360] Id., pages 2, 4-6

[361] Id., page 9.

[362] Id., page 2.

[363] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 25-27, 1867, page 36. It is noted that no Journal was published from 1862 through 1866, so all proceedings of the Diocese for those years are reported in the 1867 Journal.

> The dark cloud which lowered over the land when we last met together has since burst in all its fury, and almost every portion of our Confederacy is filled with war and war's alarms. A cruel and unrelenting foe is pressing us on every side; the best blood of our people has been copiously poured out upon the altar of our country, and many a home and many a heart that lately rejoiced in the living father, husband, brother and son, now mourns them dead.
>
> ***
>
> Rev. Wm. B. Lacey, DD., has been driven, by the condition of the country, to suspend the exercises of Rose Gates College, in Okolona, of which he was President...Under the strong pressures of the times, both St. Thomas Hall and Rose Gates College have been compelled to suspend their exercises and to give up their buildings as hospitals for sick and wounded soldiers. [364]

On April 22, 1863, the buildings formerly used by Rose Gates College and then being used as a hospital were destroyed by the Second Iowa Cavalry under the command

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[364] Id., pages 37, 43.

of Col. Edward Hatch. [365] Contemporaneous military records indicate the attack occurred shortly after 4 p.m. on April 22, 1863. [366] Col. Hatch was supposedly operating under orders from Col. B.H. Grierson, but those orders were to destroy the railroad "south of Okolona", after first doing the same at West Point, Macon and, if possible, Columbus, and then to return directly to La Grange. [367] Having been prevented from reaching West Point by Confederate troops, Col. Hatch, by his own account, had abandoned the rest of his mission, turned north, retreating to Okolona, where he ignored his orders to destroy the railroad and, instead, on his own initiative burned the hospital and some stores. [368] The destruction of

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[365] Compilation of the Official Records of the Union and Confederate Armies, Series 1, vol. 24, Part 1, GPO 1889, pages 530, 535 (Reports of Col. Hatch and Col. Barteau). Records contained in the C.S.A. government files, discussed below, relating to the settlement of its lease with Rev. Lacey, indicate that the date was April 23, 1863. The likelihood that the building burned through the night most easily could explain the discrepancy.

[366] Id.

[367] Id., page 523 (Report of Col. B.H. Grierson to Lieut. Col. John A. Rawlins, Assistant Adjutant-General, Baton Rouge, La., May 5, 1863).

[368] Id, page 530 (Report of Col. Edward Hatch to Captain W. H. Harland, Asst Adj, Gen. First Division,

a hospital, as well as the destruction of civilian property, were unquestionably war crimes under established international law. In his report, Col. Hatch lied in an effort to cover up his crimes, advancing the preposterous claim that the building he had destroyed at Okolona was a "barracks for 5,000 men". [369] It appears likely that Col. Hatch burned the hospital out of frustration at having utterly failed in carrying out the orders he had been given. In the following affidavit, Rev. Lacey emphasized the personal loss he had sustained as a result:

> The above named lots and buildings were leased to me for five years commencing 1st Oct. 1859 and were let to Dr. Strickney, agent for Dr. Ford, Medical purchaser by Dr. Bretney by my orders for not less than five months and as much longer as the government saw proper to keep them. They were never returned to me by anyone but were at the service of the government till they were destroyed by the Federals on the 23 of April, 1863. The occupancy of these buildings by sick and wounded soldiers broke up my school entirely, subjected me to the trouble and expense of moving to other houses and being without business up to the present time; together with the entire loss of the buildings

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Sixteenth Army Corps, La Grange Tenn., April 27, 1863).

[369] Id., page 530.

for the remainder of my lease.
William B. Lacey
Okolona, Miss. November 17th, 1863. [370]

Adding insult to this injury, records reflect that as of November, 1863, Rev. Lacey had only been paid $700.00 of the $1950.00 due for the use of the buildings for the thirteen months from March 20, 1862 to April 23, 1863. [371] The balance due was finally paid to him on December 1, 1863. [372] Apparently, he suffered the loss of his entire investment in the College.

Rev. Lacey did not attend the Thirty-Seventh Annual Council of the Diocese of Mississippi, which was held in St. Andrews Church, Jackson on April 23, 1863. [373] The Bishop's Address for 1863 included the following remarks:

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[370] Confederate Papers Relating to Citizens or Business Firms, NARA M346, Roll 0561, Document No. 52, Pages 11, 20.

[371] Id., pages 11, 20.

[372] Id.

[373] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 25-27, 1867, page 44.

Hard must be the heart that does not deeply feel for the present condition of both Church and country. Whilst the one is being overrun and devastated by a ruthless foe, her sons slaughtered by every devilish device of an iniquitous warfare, her homes and firesides steeped in pollution, or else wrapped in flames, and in many instances the last morsel snatched from the mouths of children and helpless dependents -- the other morning over many of her temples destroyed or else perverted to the basest uses, her ministers compelled by want or force of arms to leave their proper calling and every good work suspended, if not utterly frustrated...When God shall be pleased thus to 'turn' the hearts of our enemies, then will their faces also be turned to the land from which they have so madly come out against us.

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Of our church schools I can say nothing better than that they are either in a state of suspension or in possession of the enemy. [374]

[374] Id., pages 45-46, 51.

In February, 1864, Okolona was again attacked by invading U.S. troops, under the command of Brigadier General William S. Smith, who burned the depot and other buildings. [375] After leaving Okolona, General Smith's troops proceeded to burn the fields to the south, leaving a path of destruction several miles wide that extended from Okolona to West Point. [376] On February 21, 1864 they were turned back by the Tennessee Cavalry, which the following day drove them retreating to Pontotoc, from which they continued to be harassed by the Mississippi militia to the Tennessee state line. [377] This battle became known as the Battle of Okolona.

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[375] "Report of Lieut. Col. Thomas M. Browne, Seventh Indiana Cavalry, of operations February 6-27, 1864", dated March 12, 1864, Compilation of the Official Records of the Union and Confederate Armies, Series 1, Vol. 32, Part 1, GPO 1891, pages 274-77. Note that there is a discrepancy among various sources regarding the dates of the various attacks on the city of Okolona, some of which confuse that of February, 1864 with the earlier attack in which the hospital was burned.

[376] The Importance of the Local History of the Civil War, by J. F. Cappleman, Publications of the Mississippi Historical Society, Vol. III, 1900, page 109.

[377] Id.; Civil War Sites Advisory Commission, Technical Volume II: Battle Summaries, CWSAC Reference No. MS013.

Likely inspired by the retribution inflicted on the invading army by the Tennessee Cavalry, Rev. Lacey's youngest son, Henry B. Lacey, enlisted on March 6, 1864, as a private in Company B of the 2nd Tennessee Cavalry, serving under Captain Underwood and Colonel Barteau. [378] Henry Lacey continued in that position until May 4, 1865, when his unit was paroled at Gainesville, Alabama. [379] His application for pension reports that he spent six months of that time as a prisoner of war. [380]

The Thirty-Eighth Annual Council of the Diocese of Mississippi, which had been scheduled for April 28, 1864 at Columbus, could not be held due to the conditions of the railroads. [381]

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[378] Application for Pension of H. B. Lacey, August 31, 1922, Series 1201, Confederate Pension Applications, 1889-1932, Mississippi Office of the State Auditor.

[379] Id.

[380] Id.

[381] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 25-27, 1867, pages 52, 56.

On June 14, 1864, Leonidas Polk, formerly the Bishop of Louisiana and at the time a General in the Confederate Army, was killed by artillery fire atop Pine Mountain in Harris County, Georgia, while observing U.S. General Sherman's troops, as they approached Atlanta. A graduate of West Point before being ordained, Bishop Polk had been Rev. Lacey's Bishop and a supporter of his educational efforts during the years he had resided in Louisiana. He also was the driving force behind the establishment of the University of the South at Sewanee, Tennessee.

On August 19, 1864, Augustus M. Lacey died at New Orleans and was buried at Metairie Cemetery along side his sister, Sara Maria Lacey Brady. [382] He apparently remained in Louisiana when the family moved to Mississippi and is listed as a "Cannoneer" in Company 6 of the Washington Battalion, Louisiana Artillery, at New Orleans, prior to its capture on May 1, 1862. [383]

On December 27, 1864 Okolona was attacked again by invading U.S. troops, during an expedition under the command of Brigadier-General Benjamin H. Grierson,

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[382] The Times-Picayune, New Orleans, August 20, 1864, "Departed this life at 2 1/2 o'clock, on Friday morning, A.M. Lacey, aged 47 years".

[383] National Archives Film Number M378, Roll 16.

tasked with destroying as much of the Mobile and Ohio Railroad as possible between Corinth and Meridian. [384] Although U.S. Army reports make no mention of any destruction at Okolona, General Grierson's troops in fact "set fire to the town, every store being totally destroyed." [385] A letter of Elizabeth Lacey, discussed below, confirms this destruction of civilian property, which even as late as 1867 left no structure available for her to rent in order to house the school she was then conducting. [386]

On May 4, 1865, the Thirty-Eighth Annual Council of the Diocese of Mississippi, which had been unable to meet at Columbus in April, 1864, was finally convened at Jackson. [387] Rev. Lacey did not attend. Bishop Green's

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[384] Compilation of the Official Records of the Union and Confederate Armies, Series 1, Vol. 41, Part 1, GPO 1893, pages 998-1000 (Reports of Major General Napoleon J.T. Dana, January 3 and 8, 1864); Index to Campaign, Battles and Skirmishes, in Mississippi from 1861 to 1865, Stephen D. Lee, Publications of the Mississippi Historical Society, Vol. VIII, 1904, page 29

[385] The Importance of the Local History of the Civil War, by J. F. Cappleman, Publications of the Mississippi Historical Society, Vol. III, 1900, page 109.

[386] The Spirit of Missions, Vol. 32, 1867, page 317.

[387] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi,

Address for 1864-65 included remarks concerning the death of Bishop Polk, whose funeral he attended in June, 1864, and to a service at Columbus, Mississippi, at which he was assisted by Rev. Lacey:

> Sunday, 26, preached in both St. Pauls and Church of the Holy Trinity, Augusta. During my stay in that place it was a mournful gratification to me to be allowed to take part in the funeral services of my late Rt. Rev. Brother, the Bishop of Louisiana...that noble soldier of Christ and of his country, whose mangled remains were then committed to the earth...In vain may we look around us to find one who can fill his place...
>
> On the 27th [November 27, 1864], being the first Sunday in Advent, I admitted Rev. Henry Canova Harris, Deacon, to the Order of the Priesthood, being assisted in the service of the day by the Rev. Dr. Lacey and the Rev. R.F. Clute. The candidate was presented by Mr. Clute, and the sermon, at my request, preached by Dr. Lacey. [388]

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held in Christ Church, Vicksburg, April 25-27, 1867, page 52.

[388] Id., pages 57-59.

The Bishop concluded his Address for 1864-65 with the following remarks, concerning the dire circumstances currently facing the Diocese:

> We are met together at this time, brethren, in the midst of circumstances well calculated to humiliate as well as sadden our hearts. The ruthless invaders of our rights and murderers of our sons seem about to be permitted in the inscrutable Providence of God to fasten their yoke upon us...But, beloved brethren, though we seem destined to be robbed of all else besides, there cannot be taken from us the consciousness that both, as Clergy and Laity, we have stood by our country from the beginning to the end of her noble struggle...On this day especially...let us try to withdraw our thoughts from the blood and rapine, the desolation that marks our land, and pray for the forgiveness of those who are rioting in the midst of the ruin they have created...And whilst we thus pray for pardon in behalf of our declared enemies, let us strive, if we can, to forgive those recreant spirits who, from neglect of duty, from the love of gain, or from cowardly desertion of their posts, have helped to degrade their county...Where or when our present calamities are to end, God only knows...With my whole heart I commend you and my country to his

guardian care. [389]

On November 25, 1865, Rev. Lacey addressed a large group of former slaves at Okolona. His own account of this event and the circumstances leading to it was published in The Spirit of Missions, a periodical of the Freedman's Commission of the Protestant Episcopal Church, which had been established by the General Convention of 1865:

> Soon after the surrender of the Confederate forces to the government of the United States, the Africans, in this vicinity, began to manifest their ideas of liberty. Having passed into a new condition without the slightest preparation to meet it, they not infrequently behaved with extreme rudeness. Resorting on Saturdays to public places, they not only spent what little money they had laid up while slaves, but conducted themselves, in many instances, with criminal misbehavior. The white people, as a consequence, treated them in courts of law with great rigor, and did not give even the better portion of them due credit for their natural qualities. Their intellectual capacity was undervalued; their immorality exaggerated; and their fitness to serve the white people in the relation of future laborers

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[389] Id., page 62.

was stubbornly denied. Plans were publicly discussed, and wishes strongly expressed, to compel them to settle in foreign lands. Both parties, instead of harmonizing in the performance of duty, growing out of a fact fixed beyond the possibility of change, seemed to fight against their destiny with increasing obstinacy. The blacks exulted in unbounded liberty, and the whites endeavored to restrain them. This state of things continued until the ensuing Christmas. Big with the fate of both parties, the negro looked with joy to the approaching era, and the white man beheld it with apprehension and distress. But Providence interfered and brought about a better state of feeling. Many of the colored people returned to their former masters on equitable contracts; some of the more unruly ones removed to other places; and the remainder settled down to labor.

The writer of this narrative, availing himself of this comparative repose, frequently addressed the negroes in regard to their future conduct. He pressed them to return to labor and peacefulness of living; to remain in their own State; to establish schools for their children without delay; and churches for themselves, under the jurisdiction of regular and educated ministers; to conciliate their former masters by a friendly and faithful course of

conduct; and to behave, in all respects, as citizens of the United States ought to behave. A large majority of his auditors, approving this advice, sought his counsel on other topics, and especially on the subject of schools. He appointed a meeting to consider this matter, and was requested to address the audience. The meeting was set down for the 25th of November, 1865. All promised to assist in making it as large as possible, and it was looked for with anxiety by both parties.

The day at length came; and long before the hour had arrived, large masses of colored people might be seen wending their way towards the appointed rendezvous. They assembled in and around the Presbyterian church, covering whole acres. Such an assembly the speaker had never seen before. He could hardly hope to be heard by one-half of them; but gathering the crowd before the steps of the church, he resolved to address them in the open air, although he was eighty-three years old. Never was a more deeply interested audience. In the inner circle, nearest to the church, stood women of every sort. The young maiden, dressed in her Sunday clothes, pressed upon the old, the dirty, and the decrepit; while the lusty mother, with an infant in her arms, and two or three young children at her side, pressed towards the speaker, in hope of

hearing the first, the last, and intermediate words that should fall from his lips. There they stood and gazed upon him, as if freedom, happiness, and heaven were all within his gift. In outer zones, the males were almost piled upon each other, waiting in breathless silence for the commencement of the speaking. The young and sprightly beaux, dressed in trim hats and gaudy clothes, forgot, for the moment, to display themselves; the middle-aged and sturdy laborer, who had spent his whole life in raising cotton, was now lost in thought upon the halcyon days that yet awaited him; the sober and thoughtful patriarch, musing on his people's destiny, was not yet certain what their end might be; and the honest Christian, looking up to God as the author of every blessing, prayed that He might aid the speaker in his present undertaking. All were silent as the grave, with intense solicitude to hear what counsel would be given.

Exterior to this crowd was a line of white horsemen, who were kindly invited to dismount and take their seats close by the speaker. He wished, he said, to have them near him; for, having words of counsel to impart, he was solicitous to see them face to face. They declined his invitation and remained an outer circle, silent and courteous. Such was the scene before the speaker, as he arose to give his audience

counsel. [390]

Unfortunately, neither the text nor substance of Rev. Lacey's address has been preserved. Soon after this meeting, however, he appears to have established a school at Okolona for the children of former slaves with the encouragement of Bishop Green.

Sometime during 1865 Rev. Lacey's youngest grandson, George Lacey Lucas, son of Catherine Lacey and Theophile Lucas, was born in Louisiana. [391]

It apparently was in early 1866 that Rev. Lacey established a school for the children of former slaves at Okolona. A letter of Elizabeth Lacey, which was printed in the October, 1866 issue of the of Spirit of Missions, and reproduced below, indicates that the school was organized and operating during the winter months and likely begun in

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[390] The Spirit of Missions, Vol. 31, 1866, pages 651-52.

[391] 1880 Census, Orleans Parish, Louisiana, City of New Orleans, Super. Dist. 1, ED No. 83, page 265D; Dwelling 409 / Family 429, June 14, 1880, lists George Lucas, then 15 years old, residing with his uncle, George S. Lacey, his mother, Catherine Lucas, aunt, Mary Taliaferro, younger brother, Edward Lucas, and cousin, Sallie Brady.

January. [392]

On May 9, 1866, the Thirty-Ninth Annual Convention of the Diocese of Mississippi was held in the City Hall at Jackson, Mississippi. [393] A Committee which had been appointed by the Bishop to consider the proper relations of the Church to the freedmen then gave the following report:

> Just emerging from a great crisis in our national history in which the social and political status of our colored population have undergone an entire change, we feel that we are entering upon an untried future, concerning which we can have only the most vague and uncertain conjectures.
>
> Previous to the great struggle through which we have recently passed, the prospects of the Church in this department of the moral vineyard were of a most encouraging nature. Several of our clergy had become deeply interested in and were laboring with

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[392] The Spirit of Missions, Vol. 31, October, 1866, page 590.

[393] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 25-27, 1867, page 62.

great success among the servants, quite a number of beautiful chapels had been erected in various parts of the Diocese, for their use by pious masters and mistresses, who either themselves devoted every Lord's day to their religious instruction or provided them with the services of a clergyman. There was a growing attachment among them to our mode of worship, the number of communicants was steadily increasing...

But by the sudden change in their social and political relations, this interesting work has been almost entirely interrupted. The almost universal breaking up of old established relations -- the general disposition exhibited among them to change their locality, and especially to leave the country and collect in large cities and towns on the great thoroughfares -- together with the unhappy influence of a class of foreign teachers some of whom appear to make it their peculiar mission to engender in their minds the sentiments of suspicion and distrust towards their former masters and spiritual guides -- have all had a tendency to break up, in a great degree, their former spiritual relations and in the excitement of their newly acquired freedom, to lead them astray from the Church. [394]

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[394] Id., page 63.

The Committee recommended the adoption of the following resolution:

> Resolved that the Clergy of this Diocese are hereby earnestly urged to take early action, whenever it is practicable, to establish and maintain parochial schools for the secular and religious instruction of the freedmen and their children in his parish, to be conducted by teachers of our own communion, and to be under the supervision of the Clergy, within whose care such schools may be established. [395]

The Bishop's Journal an Address for 1866 included the following remarks regarding the conditions obtaining in the Diocese, including reference to the establishment of Rev. Lacey's school:

> So rapid and so disastrous to us have been the events of the last few years, that it would seem only as a troubled dream if the wrecks of our former peace and prosperity were not too plainly and painfully within our view. It is true that the black cloud of war has passed away, but it has left us under a lowering sky with the distant mutterings of the storm still in our ears. The foe that prevailed against us by brute force seems determined with like

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[395] Id., pages 63-64.

brutality to trample us in the dust. Not content with breaking up the relation of master and slave, a relationship of God's own appointment, they would, if possible, reverse the whole order of society; and after robbing us of one-half of our wealth, would take from us every incentive to love the Government which has subjected us to its power.

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Rev. Dr. Lacey has humanely undertaken to minister to a considerable number of blacks in Okolona, and also to conduct a school for the instruction of their children.

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Among the many evils which a desolating war brought upon our people there was none more sensibly felt than the breaking up of our schools and the consequent loss to our children of four year's instruction.

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I cannot bring these remarks to a close without averting once more to the kind and liberal aid which has been extended to us by our brethren, the Bishops and Clergy and Laity of our Northern

> Dioceses. The sympathy which they felt for us, but durst not express during the continuance of our late war, has since vested itself in materially relieving the wants of the Clergy, as well as assurances of their unaltered affection. Let them receive...not our thanks only, but the return of an equal measure of fraternal good feeling. [396]

On August 29, 1866, Rev. Lacey died at Okolona and was buried there at Citizen's Cemetery. The October, 1866 issue of The Spirit of Missions included the following Editorial, concerning Rev. Lacey and his work:

> The Late Rev. William B. Lacey, DD.
>
> It is with deep regret that we announce to our readers the decease of the Rev. Wm. B. Lacey, D.D., who departed this life on the 29th of August last. Dr. Lacey is well known to the members of the Church throughout the land as a faithful minister of Christ. He has been, for some time, engaged in teaching the freedmen at Okolona, Miss., under the approval of the Bishop of the Diocese, and in connection with our Commission. His death is a very great loss to the Church and the Commission, as well us to his family and society.

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[396] Id., pages 64, 68-70.

It was not our privilege to know Dr. Lacey personally; but we can join with Bishop Green in "bearing witness to the earnest zeal with which he entered upon his work, and also to the success which followed his labors".

It is gratifying to know that, although comparatively a stranger in the community where he died, he was appreciated and loved by his neighbors, who speak of him as "one whose mind was richly adorned with lore, whose heart was abundantly filled with love to God and man, and whose hands were ready to assist the distressed;" and testify that "in his death society has lost a bright jewel; his Church an able author and minister; his wife a faithful companion; his children a kind and indulgent father, and mankind a philanthropist." We unite with them "in gratitude for his words of wisdom, his admonitions of love, his long life of undoubted purity and Christian integrity," and in "tendering to the family our heartfelt condolence, with the prayer that God may sanctify this sad bereavement to their eternal good".

The work so auspiciously begun by Dr. Lacey will be prosecuted, we rejoice to say, by Mrs. Lacey and her family, for whom we ask the blessing of God, and the sympathy and co-operation of the members

of our Church. [397]

In his Address for 1867, Bishop Green noted that Rev. Lacey was one of three members of the clergy that had died within the past year and offered the following comments regarding his contributions:

> Dr. Lacey was a man of fine scholarship, of an earnest and active piety, of long and successful experience as a Teacher, and of a forcible and animated address in the pulpit. He had reached the advanced age of more than four score years, the greater part of which had been devoted to the faithful exercise of the Ministry and the instruction of the young. With my approval he was at the time of his death zealously engaged in preaching to the blacks, and in establishing one or more schools for their benefit. He has left an honored name behind him, and great I trust will be his reward.
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[397] The Spirit of Missions, Vol. 31, 1866, pages 582-83.

> Rose Gates College, having been destroyed by the torch of war, will, I fear, never be rebuilt. [398]

The Bishop's Journal for 1867 suggests that he had been out of the state on a trip north for his health at the time of Rev. Lacey's death in August, 1866. [399]

In his unpublished "Sketch of Rev. Lacey", Rev. Joseph Hooper stated:

> Those who knew him in the South found him a man above the average in intellect and practical ability. He is said to have been a lover of the beautiful in art and nature. He had high ideals of education and strove to carry them out. His priestly life seems to have been one of incessant activity. He left the record of a sincere Christian, a finished scholar and a polished gentleman. [400]

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[398] Journal of the Fortieth Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi, held in Christ Church, Vicksburg, April 25-27, 1867, pages 20-21, 23.

[399] Id., page 18.

[400] A History of Saint Peter's Church in the City of Albany, by Rev. Joseph Hooper, Albany, New York, 1900, unpublished appendix, "Sketch of the Rev. Dr. Lacey", page 4.

An article on Rev. Lacey, contained in Appletons Annual Cyclopædia and Register of Important Events of the Year 1866, reported that:

> During the last ten years he has employed his leisure hours in revising a "History of the English Church, prior to the Time of the Monk Augustin," an epic on education, some of his choicest sermons, and other manuscripts, which he designed for publication. [401]

Unfortunately, none of these unpublished writings appear to have survived.

Rev. Lacey's son-in-law, Theophile E. Lucas, died October 6, 1866 at New Orleans and was buried at Metairie Cemetery, along side A. M. Lacey and Sarah Maria Lacey Brady.

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[401] Appletons Annual Cyclopædia and Register of Important Events of the Year 1866, Volume 6, New York, 1867, page 580. Additional biographical articles on Rev. Lacey were published in: Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, Volume 5, by John McClintock, James Strong, New York, 1873, page 179 and the Library of Universal Knowledge: A reprint of the last Edinburgh and London Edition of Chambers' Encyclopedia, Volume 8, 1880, page 599.

Following her husband's death, Elizabeth Lacey continued the operation of his school for the children of former slaves for several years and reported on her efforts to the Freedman's Commission of The Protestant Episcopal Church, which published a number of her letters in its publication, The Spirit of Missions. Those letters are reproduced below. The October, 1866 issue of The Spirit of Missions included an "extract" from a letter from Elizabeth Lacey, for which no date is given, reporting the death of her husband and providing information regarding the school:

> Extract from a Letter of Mrs. Lacey, Teacher at Okolona, Miss.
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> Sir :—I have the sad intelligence to communicate of my husband's death. He died on the morning of the 29th of August. His health had been bad for the last year or two, and the severe exposure he underwent last winter in his attendance on the school, which he organized for the Freedmen, no doubt, fixed on him the complaint which terminated his life. For some months previous to his decease he seldom left the house, except to ride to the school or visit the Sunday-School. I have had the exclusive charge of the school since February, and hope, by the Divine assistance, still to continue it. We have kept it in successful operation, with the assistance of some

members of my own family, and the teaching has been regular and thorough. During the planting season, and again during the gathering of the crops, some of the children have necessarily remained at home to assist their parents; but we expect the ensuing month to have a very large school. The average attendance during the summer months was fifty-nine, male and female. Every effort on my part will be made to keep up the school; for its success was an object which my husband had much at heart, and he hoped to have visited your city and to have obtained assistance from his friends and the Church to carry out his plans.

Our school-building is a small log-cabin; the colored people are poor, and need funds to erect suitable buildings for their school and church. The Sunday-School numbers about one hundred and sixty pupils, old and young, all anxious to be instructed. More would attend, but we have no room for them. I have distributed some Catechisms and Prayer-books. We need good Sunday-school books and tracts for the several classes. Can you, my dear sir, assist us in this matter? The teachers of the different classes are pupils selected from our day-schools. The Superintendents are men of color, who are earnestly interested in the good work. We have no clergyman of our Church here at present,

and I fear it will be some time before we have one. How much good might be done by a zealous Church missionary in this section of country. The prejudices existing against the instruction of the colored people is abating, and though I stand alone, yet my task is not so unpleasant as it has been, and we hope and pray that the efforts we are making for the improvement of the moral and spiritual condition of this poor people may be crowned with success and result in good to all. It will be some time before the school can become self-supporting, and we hope for aid from our Christian friends abroad in our work of love.[402]

An "extract" from a second letter of Elizabeth Lacey was published in the November, 1866 issue of the Spirit of Missions:

Mississippi.
Extract from a Letter of Mrs. Lacey, Teacher at Okolona.

Our school is doing well, but we have to combat with much ignorance on the part of the parents, whose children attend it. The colored people generally wish to have their children educated, but

[402] The Spirit of Missions, Vol. 31, 1866, page 590.

of the time necessary to acquire instruction, and the importance of punctuality in attendance at school, they know little or nothing. Yet with many difficulties we have accomplished much. Our pupils, with less than a year's schooling, are now many of them pretty good readers, write neatly, and are studying arithmetic and geography. Some of them are in denominate numbers and fractions, and can make out our school bills in a correct manner. I enclose you one as a specimen of penmanship, written by a girl of thirteen years, who has been with us about ten months, and who, previous to that period had never received any instruction. We have a young lad of fifteen years who is anxious to study a profession, and who, in point of intellect and acquirements, will compare with any white boy of the same age. Several of the pupils are preparing to become teachers. Five of them are now teaching the primary classes, and are earnest, faithful assistants. Our Sunday-school classes are taught exclusively by teachers selected from the pupils of our day-school. Among the children, many manifest much ambition and desire to excel. We exact from them courtesy and kindness to each other, but they are pugnacious, and have so long been governed by severity, that kind words and gentle remonstrance are not always sufficient to calm the angry storms of passion. We hope everything from the mild, softening influences

> of religion, and the race of colored people are always ready to receive religious instruction. In a few days I presume I shall receive from you a communication, and will then, and from time to time, give you an account of the school. [403]

Another "extract" from a third letter of Elizabeth Lacey was published in the December, 1866 issue of the Spirit of Missions:

> Extract from a Letter of Mrs. Lacey, Teacher at Okolona.
>
> My school goes on as usual, but our building (a rude log-cabin) needs much done to it, and unless we receive some aid I fear our school will have to be suspended during the cold weather. Much aid has been promised, and I trust our Christian friends will be able to send us a few hundreds, to erect suitable buildings for our school. Some of my friends in Albany will, perhaps, have it in their power to assist in this noble work. I wish to call on them for some warm clothing for the poor little ones, who, half clad, come to school. Clothes, or money to procure them, can be sent to me and judiciously disposed of. How many glad hearts will offer up prayers for their

[403] The Spirit of Missions, Vol. 31, 1866, page 662.

benefactors.

This has been a trying year for the colored people. Without money or provisions, they have found it difficult to provide for their daily wants. Some families work on shares and find themselves; others work for a stipulated price, to be paid when the crop is made. Sometimes the employers find them in provisions; at others, the employee provides for his own family, and, as you may suppose with their resources, live badly enough. It is true those who are industrious and energetic contrive to raise poultry and vegetables, which articles command a good price in market. Some of the colored people have rented land and have made fine crops, which will enable them to live comfortably next year; and they will be able to pay for the education of their children. The greater part of them desire to have their children instructed, and appreciate all that I am doing for them. There is no opposition to the affording of religious instruction to the negro; but that information which will place him on an equality with ourselves, raise him in the scale of creation, make him feel himself a man, and make him capable of appreciating all that education can do for him—the facilities for mental improvement which reason and religion would accord as a right—but few here among the mass are willing to

allow. But God will raise up instruments, and this mighty work will be accomplished. My deceased husband was no mean instrument in this matter; but his allotted task was done, and he has gone to receive his reward. May we be as faithful, and may God uphold us with His mighty hand.

I have now selected five teachers, from among my pupils, who instruct the primary classes. I find them much interested in the work, and they are faithful and thorough in the discharge of the duties I assign them. We have one young boy who is anxious to study for a profession, and I would much like to have some provision made for him to do so. He is a boy of remarkable talent; his thirst for knowledge is wonderful, and his recitations are such as would do honor to any instructors. Several of my pupils are equally promising, and are now engaged in teaching. Stimulated by correct motives, they seem anxious to improve the advantages now afforded them.

Among the well-informed whites the prejudice, at first so strongly manifested against our efforts, is subsiding. It was not to be expected but that we should encounter some opposition; for what object of benevolence was ever proposed that did not encounter it? I, too, had my prejudices. I have laid

them aside, and now cheerfully dedicate myself to this great work. My daughter will assist me in instructing my classes in Church music, and we hope, ere long, to have not only the psalms and hymns of our Church sung, but the Gloria in Excelsis, and all the beautiful anthems of our service. I have so much to say that I fear to be tedious. I write to you as to a. friend—to one who has the interest of this great cause at heart, asking you to pardon me, if I trespass on your time and patience. [404]

The February, 1867 issue of The Spirit of Missions published a lengthy letter from Elizabeth Lacey, as well as a report from one of her students:

Mississippi.
Letter of Mrs. Lacey, Teacher at Okolona.

My school is doing well. The children are obedient, attentive and industrious; they manifest the same desire to improve and the same thirst for knowledge as heretofore. The recitations of my classes are delightful, seldom an imperfect lesson, and it is truly astonishing to see with what readiness and

[404] The Spirit of Missions, Vol. 31, 1866, pages 726-27.

accuracy they commit the poetical selections for their Friday exercises. I have one little fellow in school, of four years old, little Morris, a bright, intelligent boy, who progresses rapidly in his studies. He is going through his spelling book the second time, spells with the older pupils, and is quite a star in his class. It is amusing to see him take a class, and call upon the children to recite the multiplication table, days of week, months of the year, seasons, &c.

It is impossible, as each day I am engaged in instructing these uncared-for children, not to realize more and more the importance of educating them, and training them up for a more useful and happier lot. What a fearful and important trust is committed to us, and now, now is the time for action. At times I am greatly encouraged, then again, when little, comparatively is done, I am sadly depressed. In consequence of the unfinished state of our school building we have suffered much inconvenience and trouble. The roof of our house suited very well the bright, clear days of summer, but when the rainy season set in, we could not, after a heavy shower, find a dry spot to sit or stand in, and frequently were obliged to dismiss the school. This inconvenience we have remedied, but our house is too open and comfortless for cold weather. Last week the

freedmen made an application to the citizens of our town to aid us with funds to put the school-house in a more suitable condition for the winter. The appeal met with a kind response, and manifests the better state of feeling that prevails towards the freedmen. Among the enlightened and well informed class, there is but one feeling, and a right one, on the subject of educating the colored people. Some ignorant and prejudiced ones, and happily they are few, still scoff at the idea of educating the negro. The freedmen are now settling up their business with their employers, and making contracts and arrangements for the ensuing year. Their good conduct is gradually securing attention, and gaining the sympathy and confidence of the public. Sensible of the importance and rewards of industry, and with a desire to enjoy the comforts and luxuries of life, they show a willingness to labor to procure them. Numbers are anxious to send their children to school after Christmas, and we are solicitous to make such preparations as will enable us to receive them. We hope, indeed we earnestly appeal to our Christian friends to enable us to finish our buildings. The frame of the house, intended for the boys, is up, and if we can have it completed by New Year's, there will be no difficulty in filling it with scholars. In the summer our Sunday-school numbered one hundred and sixty scholars, of all

ages, but our room was not large enough to hold them, and now the weather is too inclement to teach out of doors, so that the attendance is small. Efforts are making to have a Catholic priest here, if successful, the Church will lose all she has gained. Other sects are up and doing—no slumbering, no folding of the hands on their part. The harvest is ripe. Oh, what a fearful and important trust is committed to us, and now, now is the time for action.

A "Mutual Aid Society" has been organized, and a "Branch Aid Mother's Refuge Society". We anticipate much good from the efforts of the latter. The pious, well inclined females are awakening to a sense of the sinfulness and deep degradation of many of their class, and are anxious to rescue them from their perilous, wicked course. I look back to the time when a similar society, in English Harbor, Island of Antigua, was formed, and made instrumental in saving hundreds of unfortunate ones from crime and sorrow.

It may interest you to know something more of our school, and I enclose you a short report* which I called on one of my assistants to render at the close of the month. I give it to you as it was handed me, without correction. The penmanship, spelling, &c.,

is such as certainly do him credit. The young lad who wrote it is the same I made mention of in my last communication. This time last year he was in his A. B. C. We would again ask for a supply of Bibles. Only four were sent us, and four Testaments. With a little more assistance we trust to place our school above need, and make it self-supporting. A sweet little tribute was lately received from the "Scribner Road Sunday-school," and again we acknowledge the same in the name of our grateful pupils, who pray for a blessing on their young friends. "Life is real, life is earnest," and we press on—we must not

"Let despondency our efforts check,
But raise our eyes to heaven, for yonder shines
The promise; writ in rainbow characters
On the dark clouds of future destiny,
That 'Ethiopia shall stretch forth her hands'
And clasp by faith her Savior and her God." [405]

A copy of the above mentioned report of Mrs. Lacey's student was also published in this issue:

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[405] The Spirit of Missions, Vol. 32, 1867, pages 165-66.

At the request of my kind teacher, Mrs. Lacey, I make report of our labors in the Primary Department. We have been acting in the capacity of teachers for a period of two months; that is, we taught the Primary Department, beginning from the first of October to first of November, booking thirty students present. We certify that our pupils have been industrious and orderly. The great increase and improvement of our pupils of late induces us to praise above all schools; that is, according to their chances. We can certainly say all have improved, and we hope and trust that they may continue to improve still; and we, too, the teachers, have improved. And we pray to God that He will bless us for our sincere desires to improve these poor children, who are recently put under our care. We pray to God that He will enable us to carry on our good work and be useful members of society, and that we may press onward, upright and true to the line. We give thanks to the Lord that we may learn to read His Holy Bible, which has always been denied us until these latter times. May we grow in the grace of the Lord Jesus Christ, and love the truth and shun the wrong; and may we be grateful to those kind friends who have been our Instructors, Superiors and Upholders, in the opportunities given us.

Calhoun White, Assistant in
the Primary Department. [406]

The April, 1867 issue of The Spirit of Missions published another letter from Elizabeth Lacey:

> Mississippi.
> Letter of Mrs. Lacey, Teacher at Okolona.
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> I would say of our school that in numbers it prospers. We have this month eighty-two pupils in attendance, and of these seldom do any fail to respond to their names at the roll-call.
>
> Such was the unfinished state and exposed situation of our log-cabin, that it was impossible to occupy it during the cold, wet season without much risk to the comfort and health of the pupils, and on the 1st of January I removed the school to my own residence.
>
> This arrangement is inconvenient, as I have not the room to spare. Our town was destroyed by fire during the war, and no room can be rented for the school. Such buildings as have been erected in Okolona are for business houses, and funds must be raised by the freedmen to put up a building for

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[406] Id. page 166.

themselves, or they must put up with the rude log cabin referred to. This is not sufficiently large, and quite unsuitable to accommodate the children who desire to attend school. Hundreds of children would come to our school if I had room for them; but I have now to refuse applications for entrance.

My two daughters assist in my labors, and take their respective classes in their own rooms; but, as I have before said, this arrangement is inconvenient, and cannot continue. Our Christian friends do not realize the trials to which we are subjected. In the bright, beautiful days of Summer we could take our classes out of doors, but at this season it is impracticable. With patient prayer I labor and wait.

Of my Sunday-school I have much to say. On the 29th of April, 1866, I organized a Sunday-school for the freedmen. Dr. Lacey being too much indisposed to attend, at half-past eight o'clock, A.M., I went to the school-room, but found no preparation for our meeting, so, with a few children I had collected on my way, we contrived to arrange seats with planks and stools, and awaited the arrival of the scholars. By nine o'clock eighteen or twenty persons, young and old, had arrived, and before we closed our exercises fifty-three persons were present.

The pupils were classified, and teachers, selected from the day-school, appointed to the several classes. Three colored superintendents took charge of the school, and Dr. Lacey proposed to deliver, each Sunday, at the close of the school, a lecture on the great and important doctrine of the Christian religion. In a short time our Sunday-school numbered one hundred and forty-five. The room, our log-cabin room, was too small for the accommodation of so many, and when the cold wet weather set in, we had to suspend the school.

Our church building in Okolona has for many months been closed, we having no clergyman to officiate for us. I have requested the use of it for my Sunday-school, and when the request was made, a prompt and hearty reply was given me that I should have it. With such assurance, I again tried to organize the school, and repaired to the church, on the morning of the ensuing Sabbath, for that purpose. Alas, I found the door locked, and my application for the key was refused. Over a hundred individuals, of all ages, had joyfully collected to attend the opening of the school, and it was with inexpressible distress that I informed them we had no where to meet in, and the promise made me of the use of the church was recalled. Our meeting was deferred for more propitious times.

I left the church-yard with sad feelings, and returned home to ponder over the cause of the denial. What could have induced it? Was it a careless indifference to the spiritual welfare of these poor creatures? or was it—but I will judge no one. I leave the matter to the consciences of those concerned, and to God.

Some of my pupils have been requested to write a description of their "Christmas celebration," and I enclose you one by the same youth whose efforts you so kindly noticed in your last number of the Spirit of Missions.

I have distributed some of the Bibles, and many of the Testaments so kindly sent us. The older pupils ask frequently for books to read.. I have lent some histories and religious works, and I desire to have tracts put into their hands. I warn them against purchasing any of the light trash offered for sale, and trust we shall be able to furnish them with suitable books. Can you, my dear sir, direct me how to procure such? [407]

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[407] The Spirit of Missions, Vol. 32, 1867, pages 317-18.

The May, 1867 issue of The Spirit of Missions lists, in addition to Elizabeth Lacey, Mrs. Frances E. Smith, as a teacher at Okolona, who is presumed to have been Elizabeth's sister, but her name is not included in the June and July, 1867, issues. [408]

Rev. Lacey's grandson, William James Taliaferro, who had resided with the family most of his life, died September 20, 1867 and was buried at Alexander Cemetery, Catahoula Parish, near his father. The cause of death is unknown. As reflected above, William and his mother were residing with the Laceys in Jackson in 1850 and in Okolona in 1860 and Mary was a teacher at Rose Gates College, during its short existence. It is unclear when either returned to Louisiana. Prisoner of war records for a William James Taliaferro, whose residence at the time was listed as New Orleans and who is believed to be the same person, reflect that he was a private in Company E, Madison's Regiment, and that he surrendered at New Orleans on May 26, 1865, and was paroled July 11, 1865, at Alexandria. [409]

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[408] The Spirit of Missions, Vol. 32, 1867, pages 399, 490, 563.

[409] Selected Records of the War Department Relating to Confederate prisoners of war, 1861-1865, M598, Reel 74, pages 210-11, line 63. "Madison's Regiment" is believed to be that of the 3rd Texas Cavalry.

The October, 1867, issue of The Spirit of Missions published the final letter from Elizabeth Lacey that has been located:

> Mississippi.
> Letter from Mrs. E.H. Lacey, Teacher at Okolona.
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> As I stated to you in a previous communication, the three months allowed, by the Commission, for a vacation, although affording a necessary and acceptable rest to the teachers, yet for the Freedmen, occurred at a time when they and their children could best attend school. Under these circumstances, on the last of June, I reorganized my school, and placed the boys, under a teacher and monitor, in the "Log Cabin." For the girls I rented a room, the only one I could procure, for $12.50 per month, and placed them under the charge of three teachers, whom I considered competent to instruct and keep good order, one to act more in the capacity of monitress than teacher. With so many and such restless spirits, it requires the attention of one person to maintain order, control and compel attention to study. We find our arrangements, thus far, work admirably. The teachers are attentive, industrious, interested in their work, and seem to possess all the qualifications requisite for their position. The pupils improve rapidly, and the

instruction they receive, as far as it goes, is good and thorough. All, or nearly all the children, detained from school to assist their parents with their crops, have returned, and about 130 pupils are now in attendance. On the roll we have 150. Owing to the constant rains that have prevailed, the crops are laid-by later, and the extra labor required has prevented the parents, a few excepted, from enjoying the advantages of our plan, adopted for their benefit. Our school opens at eight o'clock, A. M., with singing and prayer, then follow the classes in bible, writing, spelling, etc. The recitations of the teachers, and others composing my senior class, are not continued during the holidays, except in a few instances, when it is particularly requested. I visit the school, and require a daily report of proceedings. All difficulties, fortunately we have but few, are referred to me.

The expense of the room for the girls is defrayed by the requirement of a small fee of twenty-five cents per month, payable on entering; but I have to make some arrangement to remunerate the teachers for their services. I have had much to contend with in the way of sectarianism, like most isms, provocative of evil. I was seriously afraid it would result in the breaking up of the school. A better state of feeling, apparently, now prevails, and the opposing parties

have again united in the good work of building up their school. We are making efforts to repair the old building, or put up a new edifice for the school. I cannot again bring the children into my own house, and it is not certain that I can rent a suitable room or rooms.

The Freedmen think they will be better able to meet the expense of building, when they shall have sold their crops, but I have no very promising hopes of assistance from them. Some, among these unfortunate people, have learned to take care of their substance, and provide for the future, but as a general thing, to plan, think, and care for their own wants, is something so new to them, that they know not how, nor have they learned to do it. They are as untaught children. Bitter experience must now be their instructor. God is a merciful Father, and He will help them in their troubles.

I have again received some numbers of the Carrier Dove. My good friend will accept our grateful thanks. Tracts and suitable religious works would be valuable to us, also a few more Bibles. [410]

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[410] The Spirit of Missions, Vol. 32, 1867, pages 751-52.

The issues of The Spirit of Missions for November, 1867, through January, 1868, did not contain any list of teachers. The February, 1868 issue did so and included "Mississippi, Okolona, Mrs. E. H. Lacey". [411] None was included in the March, 1868 issue, but the April, 1868, issue again included a list of teachers, although this time listed no teachers in Mississippi. [412] The remaining issues for 1868 either do not provide a list of teachers or do not include Elizabeth Lacey or any school at Okolona in such list. The July, 1868 issue includes much complaint concerning the lack of support for the schools and their teachers. [413] The August, 1868, issue included a letter from Mrs. E.R. Boyd, who was conducting a school on her property at Natchez, Mississippi, requesting aid and advising that the Diocese of Mississippi had been financially unable to provide any. [414] The December, 1868, issue announced that the General Convention of the Protestant Episcopal Church had replaced the Freedman's Commission with the "Commission of Home Missions to Colored People", due to confusion that had been caused by the name (given the

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[411] The Spirit of Missions, Vol. 33, 1868, page162.

[412] Id., pages 326-27.

[413] Id., page 579.

[414] Id., page 660. Mrs Boyd did not even have the $14 needed to pay the shipping charges for a box of books that had been donated to her school.

similarity with federal “Freedman’s Bureau”), although the purposes would remain the same. [415] Lists of teachers were no longer included in any issue of the Spirit of Missions, after 1868, and there is no further mention of any school at Okolona. Neither the Journal and Address of Bishop Green for 1868, nor the Report of the Committee on Diocesan Schools made any mention of Elizabeth Lacey's school in Okolona. [416] It is unknown how much longer after early 1868 that the school operated by Elizabeth Lacey continued. In the 1870 Census her occupation is listed as “keeping house”, with no evidence that she was conducting any school as of August, 1870. [417]

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[415] Id., page 915.

[416] Journal of the Forty-First Annual Convention of the Protestant Episcopal Church of the Diocese of Mississippi held in Grace Church, Canton, April 29-May 1, 1868, pages 11-29, 41-43.

[417] 1870 Census, Chickasaw County, Mississippi - Town of Okolona, Page 12B, Dwelling 104 / Family 115.